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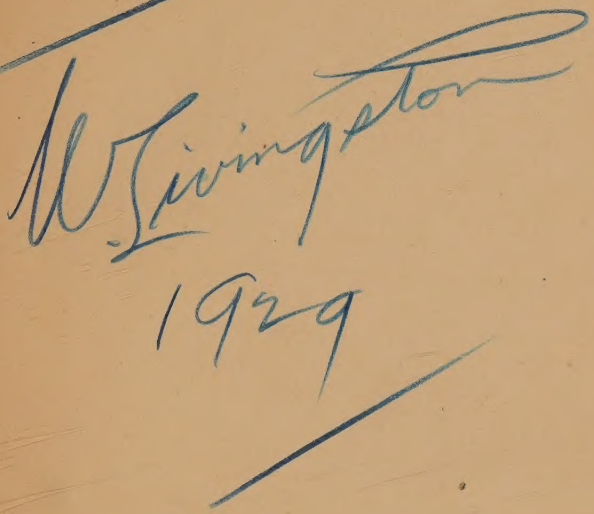

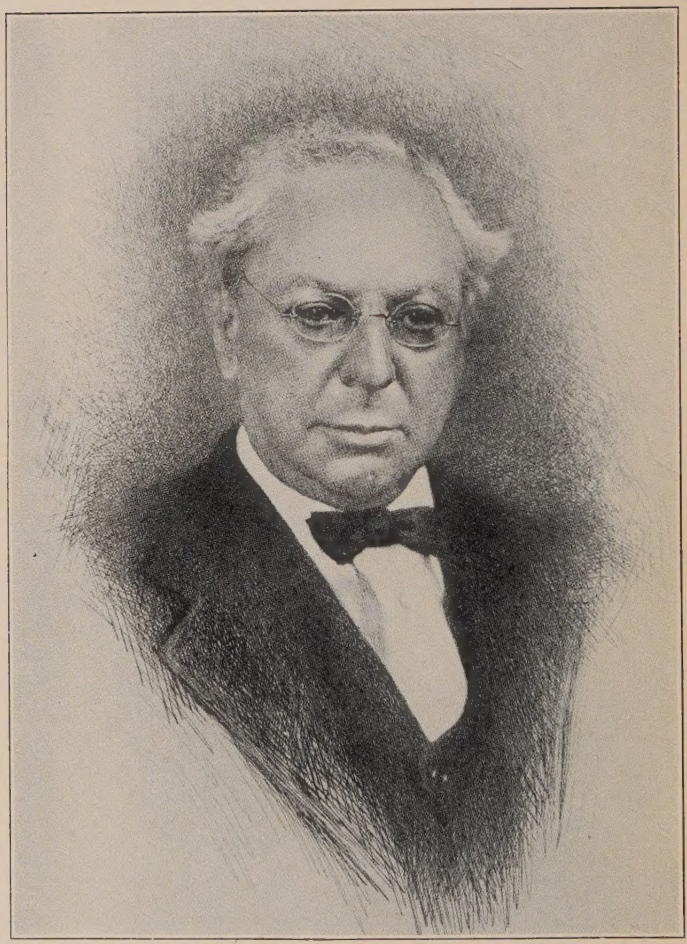

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Born December 14, 1856—Died September 11, 1929

The American Jewish Year Book 5691

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THE JEWISH PUBLICATION SOCIETY OF AMERICA

1930

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CALENDARS

ABRIDGED CALENDARS FOR 5690–5692

Jewish Month and Date		Festivals, etc.	זחא תר"ץ—5690 1929–1930		גכה תרצ"א—5691 1930–1931		זשה תרצ"ב—5692 1931–1932	
Tishri	1	New Year	Oct. 5	Sa	Sept. 23	T	Sept. 12	Sa
	3	Fast of Gedaliah	Oct. 7	M	Sept. 25	Th	Sept. 14	M
	10	Day of Atonement	Oct. 14	M	Oct. 2	Th	Sept. 21	M
	15	Tabernacles	Oct. 19	Sa	Oct. 7	T	Sept. 26	Sa
	22	Eighth Day of the Feast	Oct. 26	Sa	Oct. 14	T	Oct. 3	Sa
	23	Rejoicing of the Law	Oct. 27	S	Oct. 15	W	Oct. 4	S
Heshvan	1	New Moon	*Nov. 4	M	*Oct. 23	Th	*Oct. 12	M
Kislev	1	New Moon	Dec. 3	T	Nov. 21	F	*Nov. 11	W
	25	Hanukkah	Dec. 27	F	Dec. 15	M	Dec. 5	Sa
			1930					
Tebet	1	New Moon	Jan. 1	W	*Dec. 21	S	*Dec. 11	F
	10	Fast of Tebet	Jan. 10	F	Dec. 30	T	Dec. 20	S
					1931		1932	
Shebat	1	New Moon	Jan. 30	Th	Jan. 19	M	Jan. 9	Sa
Adar	1	New Moon	*Mar. 1	Sa	*Feb. 18	W	*Feb. 8	M
Adar Sheni	1	New Moon	. . . . .		. . . . .		*Mar. 9	W
	13	Fast of Esther	Mar. 13	Th	Mar. 2	M	Mar. 21	M
	14	Purim	Mar. 14	F	Mar. 3	T	Mar. 22	T
Nisan	1	New Moon	Mar. 30	S	Mar. 19	Th	Apr. 7	Th
	15	Passover	Apr. 13	S	Apr. 2	Th	Apr. 21	Th
Iyar	1	New Moon	*Apr. 29	T	*Apr. 18	Sa	*May 7	Sa
	18	Thirty-third Day of 'Omer	May 16	F	May 5	T	May 24	T
Sivan	1	New Moon	May 28	W	May 17	S	June 5	S
	6	Feast of Weeks	June 2	M	May 22	F	June 10	F
Tammuz	1	New Moon	*June 27	F	*June 16	T	*July 5	T
	17	Fast of Tammuz	July 13	S	July 2	Th	July 21	Th
Ab	1	New Moon	July 26	Sa	July 15	W	Aug. 3	W
	9	Fast of Ab	Aug. 3	S	July 23	Th	Aug. 11	Th
Elul	1	New Moon	*Aug. 25	M	*Aug. 14	F	*Sept. 2	F

*Second day of New Moon.

ABRIDGED CALENDARS FOR 5693–5695

Jewish Month and Date		Festivals, etc.	זשג תרצ"ג—5693 1932–1933		חכז תרצ"ד—5694 1933—1934		בחה תרצ"ה—5695 1934–1935	
Tishri	1	New Year	Oct. 1	Sa	Sept. 21	Th	Sept. 10	M
	3	Fast of Gedaliah	Oct. 3	M	**Sept. 23	Sa	Sept. 12	W
	10	Day of Atonement	Oct. 10	M	Sept 30	Sa	Sept. 19	W
	15	Tabernacles	Oct. 15	Sa	Oct. 5	Th	Sept. 24	M
	22	Eighth Day of the Feast	Oct. 22	Sa	Oct. 12	Th	Oct. 1	M
	23	Rejoicing of the Law	Oct. 23	S	Oct. 13	F	Oct. 2	T
Heshvan	1	New Moon	*Oct. 31	M	*Oct. 21	Sa	*Oct. 10	W
Kislev	1	New Moon	*Nov. 30	W	Nov. 19	S	Nov. 8	Th
	25	Hanukkah	Dec. 24	Sa	Dec. 13	W	Dec. 2	S
Tebet	1	New Moon	*Dec. 30	F	*Dec. 19	T	Dec. 7	F
			1933					
	10	Fast of Tebet	Jan. 8	S	Dec. 28	Th	Dec. 16	S
					1934		1935	
Shebat	1	New Moon	Jan. 28	Sa	Jan. 17	W	Jan. 5	Sa
Adar	1	New Moon	*Feb. 27	M	*Feb. 16	F	*Feb. 4	M
Adar Sheni	1	New Moon	. . . . .		. . . . .		*Mar. 6	W
	13	Fast of Esther	**Mar. 11	Sa	Feb. 28	W	Mar. 18	M
	14	Purim	Mar. 12	S	Mar. 1	Th	Mar. 19	T
Nisan	1	New Moon	Mar. 28	T	Mar. 17	Sa	Apr. 4	Th
	15	Passover	Apr. 11	T	Mar. 31	Sa	Apr. 18	Th
Iyar	1	New Moon	*Apr. 27	Th	*Apr. 16	M	*May 4	Sa
	18	Thirty-third Day of 'Omer	May 14	S	May 3	Th	May 21	T
Sivan	1	New Moon	May 26	F	May 15	T	June 2	S
	6	Feast of Weeks	May 31	W	May 20	S	June 7	F
Tammuz	1	New Moon	*June 25	S	*June 14	Th	*July 2	T
	17	Fast of Tammus	July 11	T	**June 30	Sa	July 17	Th
Ab	1	New Moon	July 24	M	July 13	F	July 31	W
	9	Fast of Ab	Aug. 1	T	**July 21	Sa	Aug. 8	Th
Elul	1	New Moon	*Aug. 23	W	*Aug. 12	S	*Aug. 30	F

*Second day of New Moon.

**Fast observed on following Sunday.

5691

is called 691 (תרצ"א) according to the short system (לפ"ק). It is a regular common year of 12 months, 50 Sabbaths, 354 days, beginning on Tuesday, the third day of the week, and having the first day of Passover on Thursday, the fifth day of the week; therefore, its sign is גכה i. e. ג for third, כ (כסדרה) for regular, and ה for fifth. It is the tenth year of the 300th lunar cycle of 19 years, and the seventh year of 204th solar cycle of 28 years, since Creation.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Sept.		Tishri			
23	T	1	New Year א' דראש השנה	Gen. 21 Num. 29: 1–6	I Sam. 1: 1–2: 10
24	W	2	New Year ב' דראש השנה	Gen. 22 Num. 29: 1–6	Jer. 31: 2–20
25	Th	3	צום גדליה Fast of Gedaliah	Ex. 32: 11-14; 34: 1–10	Is. 55: 6–56: 8 *Seph. none*
26	F	4			Hos. 14: 2–10; Joel 2: 15–17 *or* 27; *Seph.* Hos. 14: 2–10; Micah 7: 18–20
27	S	5	וילך, שבת שובה	Deut. 31	
28	S	6			
29	M	7			
30	T	8			
Oct.					
1	W	9			Is. 57: 14–58: 14
2	Th	10	יום כפור Day of Atonement	Lev. 16 Num. 29: 7–11 *Afternoon:* Lev. 18	*Afternoon:* Jonah *Seph. add* Micah 7: 18–20
3	F	11			
4	S	12	האזינו	Deut. 32	II Sam. 32: 1–51 *or* Ezek. 17: 22–18: 32
5	S	13			
6	M	14			Zech. 14
7	T	15	Tabernacles א' דסכות	Lev. 22: 26–23: 44 Num. 29: 12–16	
8	W	16	Tabernacles ב' דסכות	Lev. 22: 26–23: 44 Num. 29: 12–16	I Kings 8: 2–21
9	Th	17		Num. 29: 17–25 *Seph.* 29: 17–22	
10	F	18		Num. 29: 20–28 *Seph.* 29: 20–25	
11	S	19	חול המועד	Ex. 33: 12–34: 26 Num. 29: 23–31 *Seph.* 29: 23–28	
12	S	20		Num. 29: 26–34 *Seph.* 29: 26–31	
13	M	21	הושענא רבא	Num. 29: 26–34 *Seph.* 29: 29–34	
14	T	22	שמיני עצרת Eighth Day of the Feast*	Deut. 15: 19–16: 17 Num. 29: 35–30: 1	I Kings 8: 54–66
15	W	23	שמחת תורה Rejoicing of the Law	Deut. 33: 1–34: 12 Gen. 1: 1–2: 3	Josh. 1 *Seph.* 1: 1–9
16	Th	24	אסרו חג	Num. 29: 35–30: 1	
17	F	25			
18	S	26	בראשית, [מב' הח']	Gen. 1: 1–6: 8	Is 42: 5–43: 10 *Seph.* 42: 5–21: 61: 10: 62: 5
19	S	27			
20	M	28			
21	T	29	יום כפור קטן		
22	W	30	New Moon א' דראש חדש	Num. 28: 1–15	

* The Book of Ecclesiastes is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Oct.		Heshv.			
23	Th	1	New Moon ב' דר' חדש	Num. 28: 1–15	
24	F	2			
25	S	3	נח	Gen. 6: 9–11–32	Is. 54: 1–55: 5 / *Seph.* 54: 1–10
26	S	4			
27	M	5			
28	T	6			
29	W	7			
30	Th	8			
31	F	9			
Nov.					
1	S	10	לך לך	Gen. 12: 1–17: 27	Is. 40: 27–41: 16
2	S	11			
3	M	12			
4	T	13			
5	W	14			
6	Th	15			
7	F	16			
8	S	17	וירא	Gen. 18: 1–22: 24	II Kings 4: 1–37 / *Seph.* 4: 1–23
9	S	18			
10	M	19			
11	T	20			
12	W	21			
13	Th	22			
14	F	23			
15	S	24	חיי שרה, [מב' הח']	Gen. 23: 1–25: 18	I Kings 1: 1–31
16	S	25			
17	M	26			
18	T	27			
19	W	28			
20	Th	29	יום כפור קטן		

Civil Month	Day of the week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Nov.		Kislev			
21	F	1	New Moon ראש חדש	Num. 28: 1–15	
22	S	2	תולדת	Gen. 25: 19–28: 9	Mal. 1: 1–2: 7
23	S	3			
24	M	4			
25	T	5			
26	W	6			
27	Th	7			
28	F	8			Hos. 12: 13–14: 10; *or* 11: 7–12: 12; *or* 11: 7–14: 10
29	S	9	ויצא	Gen. 28: 10–32: 3	*Seph.* 11: 7–12: 12
30	S	10			
Dec.					
1	M	11			
2	T	12			
3	W	13			
4	Th	14			
5	F	15			Hos. 12: 13–14: 10; *or* 11: 7–12: 12; *or* Obad. 1: 1–21
6	S	16	וישלח	Gen. 33: 4–36: 43	*Seph.* Obad. 1: 1–21
7	S	17			
8	M	18			
9	T	19			
10	W	20			
11	Th	21			
12	F	22			
13	S	23	וישב, [מב' הח']	Gen. 37: 1–40: 23	Amos 2: 6–3: 8
14	S	24			
15	M	25	Hanukkah, Feast of Dedication חנוכה	Num. 7: 1–17 *Seph.* 6: 22–7: 17	
16	T	26		Num. 7: 18–29 *Seph.* 7: 18–25	
17	W	27		Num. 7: 24–35 *Seph.* 7: 24–29	
18	Th	28		Num. 7: 30–41 *Seph.* 7: 30–35	
19	F	29		Num. 7: 36–47 *Seph.* 7: 36–41	
20	S	30	מקץ, א' דר' חדש New Moon	Gen. 41: 1–44: 17 Num. 28: 9–15 Num. 7: 42–53	Zech. 2: 14–4: 7

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Dec.		Tebet			
21	S	1	New Moon ב' דר' חדש	Num. 28: 1–15 Num. 7: 42–47	
22	M	2	Eighth Day of Hanukkah	Num. 7: 54–8: 4	
23	T	3			
24	W	4			
25	Th	5			
26	F	6			
27	S	7	ויגש	Gen. 44: 18–47: 27	Ezek. 37: 15–28
28	S	8			
29	M	9			
30	T	10	צום עשרה בטבת Fast of Tebet	Ex. 32: 11–14; 34: 1–10	Is. 55: 6–56: 8 *Seph. none*
31	W	11			
Jan. 1931					
1	Th	12			
2	F	13			
3	S	14	ויחי	Gen. 47: 28–50: 26	I Kings 2: 1–12
4	S	15			
5	M	16			
6	T	17			
7	W	18			
8	Th	19			
9	F	20			
10	S	21	שמות	Ex. 1: 1–6: 1	Is. 27: 6–28: 13; 29: 22, 23 *Seph.* Jer. 1: 1–2: 3
11	S	22			
12	M	23			
13	T	24			
14	W	25			
15	Th	26			
16	F	27			
17	S	28	וארא, [מב' הח']	Ex. 6: 2–9: 35	Ezek. 28: 25–29: 21
18	S	29	יום כפור קטן		

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVAL, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Jan.		Shebat			
19	M	1	New Moon ראש חדש	Num. 28: 1–15	
20	T	2			
21	W	3			
22	Th	4			
23	F	5			
24	S	6	בא	Ex. 10: 1–13: 16	Jer. 46: 13–28
25	S	7			
26	M	8			
27	T	9			
28	W	10			
29	Th	11			
30	F	12			
31	S	13	בשלח, שבת שירה,	Ex. 13: 17–17: 16	{Judges 4: 4–5: 31 {*Seph.* 5: 1–31
Feb.					
1	S	14			
2	M	15	ר"ה לאילנות New Year for Trees		
3	T	16			
4	W	17			
5	Th	18			
6	F	19			
7	S	20	יתרו	Ex. 18: 1–20: 23	{Is. 6: 1–7: 6; 9:5, 6 {*Seph.* 6: 1–13
8	S	21			
9	M	22			
10	T	23			
11	W	24			
12	Th	25			
13	F	26			
14	S	27	משפטים, [מב' הח'], פ' שקלים	{Ex. 21: 1–24: 18; 30: 11–16	{II Kings 12: 1–17 {*Seph* 11: 17–12: 17
15	S	28			
16	M	29	יום כפור קטן		
17	T	30	New Moon א' דר' חדש	Num. 28: 1–15	

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Feb.		Adar			
18	W	1	New Moon ב' דר' חדש	Num. 28: 1–15	
19	Th	2			
20	F	3			
21	S	4	תרומה	Ex. 25:1–27: 19	I Kings 5: 26–6: 13
22	S	5			
23	M	6			
24	T	7			
25	W	8			
26	Th	9			
27	F	10			
28	S	11	תצוה, פ' זכור	Ex. 27: 20–30: 10 Deut. 25: 17–19	I Sam. 15: 2–34 *Seph.* 15: 1–34
Mar.					
1	S	12			
2	M	13	תענית אסתר Fast of Esther	Ex. 32: 11–14: 34: 1–10	Is. 55: 6–56: 8 *Seph. none*
3	T	14	פורים Purim, Feast of Esther*	Ex. 17: 8–16	
4	W	15	שושן פורים Shushan Purim		
5	Th	16			
6	F	17			
7	S	18	כי תשא, פ' פרה	Ex. 30: 11–34: 35 Num. 19	Ezek. 36: 16–38 *Seph.* 36: 16–36
8	S	19			
9	M	20			
10	T	21			
11	W	22			
12	Th	23			
13	F	24			
14	S	25	ויקהל, פקודי, (מב' הח') פ' החדש	Ex. 35: 1–40: 38; 12: 1–20	Ezek. 45: 16–46: 18 *Seph.* 45: 18–46: 15
15	S	26			
16	M	27			
17	T	28			
18	W	29	יום כפור קטן		

*The Book of Esther is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Mar.		Nisan			
19	Th	1	New Moon ראש חדש	Num. 28: 1–15	
20	F	2			
21	S	3	ויקרא	Lev. 1: 1–5: 26	Is. 43: 21–44: 23
22	S	4			
23	M	5			
24	T	6			
25	W	7			
26	Th	8			
27	F	9			
28	S	10	צו, שבת הגדול	Lev. 6: 1–8: 36	Mal. 3: 4–24; *or* Jer. 7: 21–8: 3; 9: 22, 23 *Seph.* Mal. 3: 4–24
29	S	11			
30	M	12			
31	T	13			
Apr.					
1	W	14	תענית בכורים Fast of the First-Born		
2	Th	15	Passover א' דפסח	Ex. 12: 21–51 Num. 28: 16–25	Josh. 3: 5–7; 5: 2–6: 27 *Seph.* 5: 2–6: 2
3	F	16	Passover ב' דפסח	Lev. 22: 26–23: 44 Num. 28: 16–25	II Kings 23: 1 (*or* 4)–9; 21–25
4	S	17	*	Ex. 33: 12–34: 26 Num. 28: 19–25	Ezek. 36: 37–37: 14 *Seph.* 37: 1–14
5	S	18	חול המועד	Ex. 13: 1–16 Num. 28: 19–25	
6	M	19		Ex. 22: 24–23: 19 Num. 28: 19–25	
7	T	20		Num. 9: 1–14 Num. 28: 19–25	
8	W	21	Passover ז' דפסח	Ex. 13: 17–15: 26 Num. 28: 19–25	II Sam. 22
9	Th	22	Passover ח' דפסח	Deut. 15: 19–16: 17 Num. 28: 19–25	Is. 10: 32–12: 6
10	F	23	אסרו חג		
11	S	24	שמיני, [מב' הח']	Lev. 9: 1–11: 47	II Sam. 6: 1–7: 17 *Seph.* 6: 1–19
12	S	25			
13	M	26			
14	T	27			
15	W	28			
16	Th	29			
17	F	30	New Moon א' דר' חדש	Num. 28: 1–15	

*The Song of Songs is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Apr. 18	S	Iyar 1	תזריע, מצורע New Moon ב' דר' חדש	Lev. 12: 1–15: 33 Num. 28: 9–15	Is. 66
19	S	2			
20	M	3			
21	T	4			
22	W	5			
23	Th	6			
24	F	7			
25	S	8	אחרי מות, קדשים	Lev. 16: 1–20: 27	Amos 9: 7–15; *or* Ezek. 22: 1–19 (*or* 16); *Seph.* Ezek. 20: 2 (*or* 1)–20
26	S	9			
27	M	10			
28	T	11			
29	W	12			
30	Th	13			
May 1	F	14	פסח שני		
2	S	15	אמר	Lev. 21: 1–24: 23	Ezek. 44: 15–31
3	S	16			
4	M	17			
5	T	18	ל"ג בעמר 33d Day of 'Omer		
6	W	19			
7	Th	20			
8	F	21			
9	S	22	בהר, בחקתי	Lev. 25: 1–27: 34	Jer. 16: 19–17: 14
10	S	23			
11	M	24			
12	T	25			
13	W	26			
14	Th	27	יום כפור קטן [מוקדם]		
15	F	28			
16	S	29	במדבר, [מב' הח']	Num. 1: 1–4: 20	I Sam. 20: 18–42

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
May		Sivan			
17	S	1	New Moon ראש חדש	Num. 28: 1–15	
18	M	2			
19	T	3			
20	W	4			
21	Th	5			
22	F	6	א' דשבועות Feast of Weeks	Ex. 19: 1–20: 23 Num. 28: 26–31	Ezek. 1: 1–28; 3: 12
23	S	7	ב' דשבועות Feast of Weeks*	Deut. 14: 22–16: 17 Num. 28: 26–31	Hab. 3: 1–19 *Seph.* 2: 20–3: 19
24	S	8	אסרו חג		
25	M	9			
26	T	10			
27	W	11			
28	Th	12			
29	F	13			
30	S	14	נשא	Num. 4: 21–7: 89	Judges 13: 2–25
31	S	15			
June					
1	M	16			
2	T	17			
3	W	18			
4	Th	19			
5	F	20			
6	S	21	בהעלתך	Num. 8: 1–12: 16	Zech. 2: 14–4: 7
7	S	22			
8	M	23			
9	T	24			
10	W	25			
11	Th	26			
12	F	27			
13	S	28	שלח לך, [מב' הח']	Num. 13: 1–15: 41	Josh. 2
14	S	29	יום כפור קטן		
15	M	30	א' דראש חדש New Moon	Num. 28: 1–15	

*The Book of Ruth is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
June		Tam.			
16	T	1	New Moon ב' דר' חדש	Num. 28: 1–15	
17	W	2			
18	Th	3			
19	F	4			
20	S	5	קרח	Num. 16:1–18: 32	I Sam. 11: 14–12: 22
21	S	6			
22	M	7			
23	T	8			
24	W	9			
25	Th	10			
26	F	11			
27	S	12	חקת, בלק	Num. 19: 1–25: 9	Micah 5: 6–6: 8
28	S	13			
29	M	14			
30	T	15			
July					
1	W	16			
2	Th	17	צום שבעה עשר בתמוז Fast of Tammuz	Ex. 32: 11–14; 34: 1–10	{Is. 55: 6–56: 8 *Seph. none*
3	F	18			
4	S	19	פינחס	Num. 25: 10–30: 1	Jer. 1: 1–2: 3
5	S	20			
6	M	21			
7	T	22			
8	W	23			
9	Th	24			
10	F	25			
11	S	26	מטות, מסעי, [מב' הח']	Num. 30: 2–36: 13	{Jer. 2: 4–28; 3: 4 *Seph.* 2: 4–28; 4: 1, 2
12	S	27			
13	M	28			
14	T	29	יום כפור קטן		

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
July		Ab			
15	W	1	**New Moon** ראש חדש	Num. 28: 1–15	
16	Th	2			
17	F	3			
18	S	4	דברים, שבת חזון	Deut. 1: 1–3: 22	Is. 1: 1–27
19	S	5			
20	M	6			
21	T	7			
22	W	8		Deut. 4: 25–40 *Afternoon:* Ex. 32: 11–14; 34: 1–10	*Morning:* Jer. 8: 13–9: 23 *Afternoon:* Is. 55: 6–56: 8 *Seph.* Hosea 14: 2–10; Micah 7: 18–20
23	Th	9	צום תשעה באב **Fast of Ab***		
24	F	10			
25	S	11	ואתחנן, שבת נחמו	Deut. 3: 23–7: 11	Is. 40: 1–26
26	S	12			
27	M	13			
28	T	14			
29	W	15			
30	Th	16			
31	F	17			
Aug. 1	S	18	עקב	Deut. 7: 12–11: 25	Is. 49: 14–51: 3
2	S	19			
3	M	20			
4	T	21			
5	W	22			
6	Th	23			
7	F	24			
8	S	25	ראה, [מב' הח']	Deut. 11: 26–16: 17	Is. 54: 11–55: 5
9	S	26			
10	M	27			
11	T	28			
12	W	29	יום כפור קטן		
13	Th	30	**New Moon** א' דראש חדש	Num. 28: 1–15	

*The Book of Lamentations is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Aug. 14	F	Elul 1	ב' דראש חדש New Moon*	Num. 28: 1–15	
15	S	2	שפטים	Deut. 16: 18–21: 9	Is. 51: 12–52: 12
16	S	3			
17	M	4			
18	T	5			
19	W	6			
20	Th	7			
21	F	8			
22	S	9	כי תצא	Deut. 21: 10–25: 19	Is. 54: 1–10
23	S	10			
24	M	11			
25	T	12			
26	W	13			
27	Th	14			
28	F	15			
29	S	16	כי תבא	Deut. 26: 1–29: 8	Is. 60
30	S	17			
31	M	18			
Sept. 1	T	19			
2	W	20			
3	Th	21			
4	F	22			
5	S	23	נצבים, וילך	Deut. 29: 9–31: 30	Is. 61: 10–63: 9; *or* 55: 6–56: 8
6	S	24	משכימים לסליחות Selihot*		
7	M	25			
8	T	26			
9	W	27			
10	Th	28			
11	F	29	ערב ראש השנה		

*The Sephardim say Selihot during the whole month of Elul.

TIME OF SUNRISE AND SUNSET IN SIX NORTHERN LATITUDES

Time of Sunrise and Sunset in Six Northern Latitudes*

Day of Month	Lat. 44° North (For Maine, Nova Scotia, Northern New York, Michigan, Wisconsin, Minnesota, North and South Dakota, Montana, Washington, Northern Oregon, Northern Idaho) Portland, Me.				Lat. 42° North (For Massachusetts, New Hampshire, Vermont, Central New York, Southern Michigan, Wisconsin, Northern Iowa, Wyoming, Southern Idaho, Southern Oregon) Boston, Mass.				Lat. 40° North (For Southern New York, Connecticut, Rhode Island, Pennsylvania, New Jersey, Northern Ohio, Indiana, Illinois, Southern Iowa, Nebraska, Northern Colorado, Utah, Nevada, California) New York City Chicago, Ill.			
	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends
Jan. 1	5.52	7.37	4.31	6.16	5.48	7.30	4.38	6.20	5.46	7.25	4.43	6.22
10	5.51	7.36	4.40	6.25	5.48	7.29	4.46	6.28	5.46	7.25	4.51	6.29
20	5.47	7.30	4.53	6.35	5.48	7.24	4.58	6.36	5.45	7.19	5.03	6.38
Feb. 1	5.39	7.19	5.09	6.49	5.38	7.14	5.14	6.50	5.37	7.10	5.18	6.51
10	5.29	7.07	5.22	7.01	5.29	7.04	5.26	6.59	5.29	7.01	5.29	7.00
20	5.15	6.52	5.36	7.12	5.17	6.50	5.38	7.12	5.17	6.48	5.40	7.12
Mch. 1	5.01	6.37	5.48	7.24	5.02	6.35	5.50	7.23	5.03	6.35	5.51	7.22
10	4.43	6.21	6.00	7.37	4.48	6.21	6.01	7.34	4.49	6.21	6.01	7.32
20	4.26	6.03	6.12	7.49	4.30	6.03	6.12	7.46	4.33	6.04	6.11	7.44
Apl. 1	4.00	5.40	6.27	8.07	4.08	5.43	6.26	8.01	4.12	5.45	6.24	7.56
10	3.41	5.24	6.39	8.21	3.49	5.27	6.35	8.13	3.54	5.28	6.33	8.08
20	3.19	5.07	6.51	8.39	3.29	5.11	6.45	8.28	3.36	5.13	6.43	8.21
May 1	2.52	4.49	7.05	9.01	3.07	4.54	6.59	8.47	3.16	4.59	6.55	8.32
10	2.36	4.37	7.15	9.14	2.53	4.44	7.08	9.02	3.02	4.50	7.04	8.45
20	2.16	4.26	7.26	9.37	2.35	4.36	7.18	9.18	2.46	4.39	7.14	9.00
June 1	1.55	4.17	7.38	10.00	2.17	4.25	7.29	9.37	2.32	4.31	7.24	9.23
10	1.47	4.14	7.44	10.12	2.11	4.22	7.35	9.47	2.27	4.28	7.29	9.32
20	1.44	4.14	7.49	10.18	2.08	4.23	7.39	9.53	2.25	4.29	7.34	9.36
July 1	1.55	4.18	7.49	10.10	2.12	4.26	7.40	9.54	2.28	4.31	7.35	9.37
10	2.12	4.24	7.46	9.58	2.23	4.32	7.38	9.44	2.38	4.37	7.33	9.31
20	2.27	4.32	7.39	9.44	2.37	4.40	7.32	9.35	2.50	4.44	7.27	9.21
Aug. 1	2.46	4.46	7.26	9.25	2.55	4.52	7.20	9.17	3.06	4.56	7.16	9.06
10	3.06	4.57	7.14	9.03	3.12	5.01	7.09	8.59	3.19	5.05	7.06	8.50
20	3.23	5.07	6.58	8.41	3.27	5.11	6.55	8.39	3.34	5.15	6.53	8.33
Sept. 1	3.40	5.22	6.37	8.20	3.44	5.24	6.36	8.16	3.50	5.27	6.33	8.10
10	3.55	5.33	6.20	7.59	3.55	5.34	6.21	7.59	4.00	5.36	6.19	7.54
20	4.07	5.45	6.01	7.39	4.07	5.44	6.04	7.38	4.12	5.45	6.02	7.36
Oct. 1	4.22	5.58	5.41	7.16	4.23	5.56	5.43	7.17	4.25	5.56	5.43	7.16
10	4.35	6.09	5.25	6.59	4.33	6.06	5.29	7.00	4.35	6.05	5.31	6.58
20	4.45	6.22	5.07	6.43	4.44	6.18	5.13	6.45	4.45	6.15	5.16	6.43
Nov. 1	5.00	6.38	4.49	6.28	4.58	6.33	4.55	6.30	4.57	6.29	4.59	6.31
10	5.10	6.51	4.38	6.18	5.07	6.44	4.44	6.21	5.09	6.40	4.49	6.21
20	5.20	7.04	4.28	6.12	5.18	6.57	4.35	6.14	5.17	6.53	4.39	6.15
Dec. 1	5.32	7.17	4.21	6.07	5.29	7.10	4.29	6.09	5.27	7.05	4.34	6.11
10	5.39	7.27	4.20	6.08	5.37	7.19	4.28	6.08	5.35	7.14	4.33	6.11
20	5.45	7.34	4.23	6.09	5.43	7.26	4.30	6.11	5.41	7.20	4.36	6.14

*Adapted, by permission, from The Jewish Encyclopedia, Vol. XI

Time of Sunrise and Sunset in Six Northern Latitudes*

Day of Month	Lat. 38°–36° North (For District of Columbia, Delaware, Maryland, Virginia, West Virginia, Southern Ohio, Southern Indiana, Southern Illinois, Northern Missouri, Kansas, Central Colorado, Central Utah, Central Nebraska, Central California) Washington, D. C. Norfolk, Va.				Lat. 34°–32° North (For South Carolina, Northern Georgia, Alabama, Mississippi, Louisiana, Texas, Southern New Mexico, Arizona, California) Savannah, Ga. Charleston, S. C.				Lat. 30°–28° North (For Florida, Southern Georgia, Alabama, Mississippi, Louisiana, Texas) Pensacola, Fla. New Orleans, La.			
	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends
Jan. 1	5.43	7.19	4.49	6.25	5.35	7.03	5.05	6.33	5.30	6.57	5.11	6.38
10	5.45	7.19	4.57	6.31	5.37	7.03	5.13	6.39	5.33	6.58	5.18	6.42
20	5.43	7.14	5.08	6.39	5.37	7.01	5.20	6.47	5.32	6.56	5.25	6.51
Feb. 1	5.36	7.06	5.22	6.52	5.31	6.56	5.32	6.57	5.29	6.51	5.37	6.56
10	5.27	6.57	5.31	7.02	5.25	6.48	5.41	7.04	5.22	6.43	5.45	7.05
20	5.16	6.46	5.42	7.14	5.16	6.38	5.50	7.11	5.15	6.35	5.52	7.12
Mch. 1	5.04	6.33	5.52	7.21	5.07	6.28	5.57	7.19	5.07	6.26	5.59	7.19
10	4.50	6.20	6.01	7.31	4.55	6.19	6.04	7.26	4.56	6.16	6.05	7.25
20	4.35	6.05	6.11	7.41	4.41	6.05	6.11	7.35	4.43	6.05	6.12	7.33
Apl. 1	4.15	5.46	6.22	7.53	4.25	5.49	6.20	7.43	4.29	5.50	6.19	7.39
10	3.58	5.31	6.30	8.05	4.13	5.37	6.26	7.50	4.18	5.39	6.24	7.45
20	3.40	5.17	6.40	8.16	3.57	5.25	6.33	8.00	4.04	5.29	6.30	7.54
May 1	3.22	5.02	6.52	8.32	3.43	5.13	6.41	8.11	3.51	5.17	6.37	8.02
10	3.08	4.53	7.00	8.45	3.32	5.05	6.48	8.20	3.41	5.11	6.44	8.13
20	2.54	4.44	7.09	9.00	3.22	4.59	6.54	8.31	3.33	5.05	6.50	8.22
June 1	2.41	4.36	7.18	9.13	3.13	4.53	7.01	8.41	3.24	5.00	6.55	8.31
10	2.36	4.34	7.23	9.21	3.11	4.52	7.05	8.47	3.22	4.59	6.59	8.37
20	2.35	4.34	7.28	9.26	3.10	4.52	7.10	8.52	3.22	4.59	7.04	8.40
July 1	2.39	4.37	7.19	9.27	3.13	4.55	7.11	8.53	3.25	5.01	7.05	8.41
10	2.47	4.43	7.27	9.22	3.19	5.00	7.10	8.51	3.30	5.05	7.03	8.38
20	2.58	4.51	7.21	9.12	3.27	5.05	7.07	8.45	3.38	5.11	7.00	8.33
Aug. 1	3.14	5.00	7.12	8.58	3.39	5.13	6.58	8.33	3.48	5.19	6.53	8.24
10	3.26	5.08	7.02	8.44	3.47	5.19	6.49	8.22	3.56	5.24	6.45	8.13
20	3.40	5.18	6.49	8.28	3.57	5.26	6.39	8.08	4.04	5.29	6.36	8.00
Sept. 1	3.54	5.29	6.31	8.06	4.08	5.35	6.25	7.52	4.14	5.37	6.23	7.46
10	4.01	5.37	6.18	7.51	4.15	5.40	6.14	7.39	4.19	5.42	6.12	7.35
20	4.16	5.45	6.02	7.32	4.23	5.47	6.01	7.23	4.27	5.47	6.01	7.22
Oct. 1	4.27	5.56	5.43	7.13	4.32	5.54	5.45	7.08	4.34	5.53	5.46	7.06
10	4.36	6.04	5.31	6.58	4.37	6.00	5.35	6.57	4.39	5.59	5.36	6.55
20	4.46	6.14	5.16	6.45	4.45	6.07	5.23	6.45	4.44	6.06	5.25	6.46
Nov. 1	4.57	6.29	5.01	6.31	4.54	6.16	5.11	6.34	4.53	6.14	5.14	6.35
10	5.05	6.40	4.52	6.23	5.01	6.25	5.03	6.27	5.00	6.21	5.08	6.30
20	5.14	6.53	4.44	6.18	5.09	6.35	4.57	6.23	5.06	6.29	5.01	6.26
Dec. 1	5.25	6.59	4.40	6.13	5.17	6.44	4.55	6.21	5.13	6.38	5.00	6.25
10	5.33	7.08	4.38	6.14	5.23	6.51	4.55	6.24	5.21	6.46	5.01	6.27
20	5.38	7.14	4.40	6.17	5.29	6.57	4.58	6.28	5.26	6.52	5.04	6.29

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LOUIS MARSHALL

A Biographical Sketch

By Cyrus Adler

The publishers and the editor of the American Jewish Year Book felt that it would be impossible to permit the current volume to appear without a biographical sketch of Louis Marshall; and it was their further opinion that in view of our close association in many matters, I should undertake this sketch.

To do even scant justice to so full and busy a life as his, would require, besides seeking information from many sources and persons, an examination of a correspondence probably as voluminous as that of any man of his time. This cannot be done now; but from such material as is in my own hands, I offer to the readers of this volume an outline, as it were, of a man who, beside his eminence in his chosen profession of the Law, and as a citizen of the state and country in which he was born, was for at least the last twenty years of his life a dominant figure in the Jewish affairs of America and of the world.

Louis Marshall was born in Syracuse, New York, on December 14, 1856, the son of Jacob Marshall, a native of Wuertemberg, Bavaria, Germany. His father migrated to the United States in 1849, the year which marked the beginning of the wave of migration from Germany following the failure of the revolutionary movements of 1848. His mother left Germany in 1853 and after a seventy-two days' voyage in a sailing ship, arrived in America. His parents eventually settled in the hardy and vigorous city of Syracuse. The family lived the life of many Jewish families who migrated to the United States—the father slowly building up a business to support his wife and children—the mother

rearing the family, aiding in the business, and both helping to keep alive a spirit of Judaism.

It would seem that his mother exercised the greatest influence in forming the boy's character, for to her the son referred time and again. She had a fine taste for literature, especially for German literature, and was of a deeply religious nature.

Syracuse, at that time, was a town, and, it may well be that this was an advantage to the youth, for it lacked the distraction of a large city and helped to make him an individual, not one of a mass.

The Jews who arrived from Germany at this period came from a land which granted them but slight opportunity, and often persecuted them and made them feel that they were aliens in the country of their birth; so it was but natural that in the new land in which opportunity was granted, and at a time when freedom was a real ideal, they became fervid Americans. Not being morbidly introspective, they found no contradiction between this state of mind and that of deep attachment to their ancestral faith. This was the home atmosphere in which Louis Marshall grew up. He was one of a family of two brothers and four sisters, and the attachment to Syracuse and to the old home was so deep and abiding that up to the end, and in spite of a very interesting and brilliant career, Syracuse continued to remain one of the strongest memories.

An old friend, Henry Wollman,[1] has given an outline of these early days. Marshall went to the Seventh Ward Public school of Syracuse and to its high school; in addition, he and his sisters attended German and Hebrew schools after public school hours. There was no grind of poverty, but no luxury. His father was slowly developing a business in hides, and in this business in his spare hours and in the summer, the future great constitutional lawyer acted as a porter "handling hides as they came in and went out, and moving them from place to place."

Shortly after leaving the high school, when he was still but a youth, he began the study of law, in accordance with the fashion of that day, in a lawyers office, that of Nathaniel B. Smith. One of the things that he did when he was in

[1] *Jewish Tribune*, December 10, 1926.

this office was to zealously read all the books, even the oldest and dustiest ones and those no longer in use. Whenever there was nothing else to do, he read, and having gotten everything out of Mr. Smith's library that he thought he could, he would go over in his spare time to the Court of Appeals' library.

Mr. John K. Mumford, giving some reminiscences of these early days,[1] states that in a case before the Court of Appeals which involved the Erie Canal, a question arose with regard to an early report which had some pivotal facts in the case. The librarian and his assistants made every effort to find the report, but in vain. The lawyers were anxious to go on, but the Judge insisted upon the document. Finally (and here I shall give the narrative in Mumford's own words): "A small, earnest Jewish boy got up from a nook in a corner. 'I think, judge,' he said, blinking and swallowing his Adam's apple assiduously, 'I can get you a copy of what you want. It's J. B. Moore's report.' Ruger looked at Comstock and Comstock looked at Ruger. Both looked at the librarian—himself a judge. 'Oh,' said the boy, 'it isn't here. It's in some old papers over in Mr. Smith's office.' He grabbed his hat and hustled out. The two deans of New York State law sat and looked at each other. When the boy came in, clutching Moore's report and mopping his brow, Ruger took another chance. 'What I'm anxious to get,' he said, 'is reference on struck juries.' 'Oh, yes, sir,' said the boy, 'I've just been looking up struck juries. I'll write you out a list of references. Most of them are here in the library, but they take a little time to find.' He got out his pencil and set to work. The boy was Louis Marshall, whose name today, in this neck of woods at least, is almost a synonym for constitutional law."

Later, he entered the Law School of Columbia University in New York City. "Professor Dwight" writes Mr. Wollman "was the head of that school. All those who ever were students under Professor Dwight say that he was a genius. He soon came to regard Louis Marshall as a genius. Often, when Professor Dwight recited a principle of law that was referred to in a reported case in this state [New York], he would call on young Marshall to tell the class the name of

[1] *New York Herald Tribune*, June, 15, 1924.

the case, the book and page where it was to be found, which our young plumed knight always did." At that time, the full law course at Columbia covered two years. Marshall did them both in one. After leaving the Law School, he returned to Syracuse where he entered a law office, and at the age of twenty-one, he was admitted to the Bar.

This formal statement of his education would be incomplete without adding to it the branches of knowledge which he apparently taught himself, for many men of his period went directly from the high school into the study of law, and still managed to obtain a rounded cultivation which may well be envied by those of our generation who have the additional advantage of four years of preliminary training at college. He knew German well—this no doubt partly from the home, for his mother always preferred German speech and German books. He also knew French well and could speak both languages, not simply in ordinary conversation, but make public addresses in them with correctness and charm. He had a good knowledge of Latin and of Greek. He also had a fair knowledge of Hebrew, and when in later years the large migration of Russian Jews brought Yiddish into America, in order to understand his co-religionists, he sedulously studied Yiddish. This recital at once indicates that here was a man of prodigious industry, real intellect and mental power, for all this knowledge was acquired during the years at school or the early years of struggle which every attorney has, before he attains a secure position at the Bar.

II

As the New York Statutes did not permit him to practice until his formal admission, for a while before he was a full fledged attorney he used to write briefs for men who had been admitted to the Bar. These early briefs, almost boyish compositions, must have been logical and convincing arguments; otherwise, he would not have continued to receive orders for them from men older than he. "William C. Ruger was one of the lawyers who examined Mr. Marshall for admission to the Bar. He was so impressed with him

Courtesy of The Jewish Tribune

LOUIS MARSHALL AS A YOUNG MAN

Courtesy of The Jewish Tribune

LOUIS MARSHALL AT SYRACUSE

that he had him come to his office," and the day he was admitted to the Bar Marshall became a partner in Ruger's firm. "Not very long thereafter, Mr. Ruger became Chief Justice of the Court of Appeals, the highest court of this state [New York], and the law firm became Jenney, Brooks & Marshall.[1]" As soon as he had been admitted to the Bar, he became active in the Courts and had argued more cases in the Appellate Courts before he was thirty, than the average lawyer would have in another decade.

My first meeting with Louis Marshall was accidental. I was seated with Judge Mayer Sulzberger on the porch of the old rambling West End Hotel at Long Branch, in 1888 or thereabouts, when a young man came up to us, called our names, and introduced himself. He had, as usual, a definite purpose. He had been engaged as counsel to argue a case before the New York Court of Appeals which had been lost in the lower courts having to do with the Estate of Sampson Simson, a man who had died in 1857, and left a remarkable will which provided, among other bequests, for the establishment of the Mount Sinai Hospital in New York as well as a Fund for the Relief of the Jews in Palestine. After that lapse of years, an attempt was made by one of the heirs to break the will; the purpose of Marshall's inquiry was so characteristic of his thorougness that it deserves to be told.

He had read all the papers concerning Sampson Simson on which he could lay his hands in order to prepare the background for the argument. He found that Simson had been strongly influenced by his friend, Isaac Leeser, of Philadelphia, and Marshall wished to know what, if any, of Leeser's papers were left so that he might examine them in the hope of getting at the bottom of the motives of Simson in making these bequests.

Many stories are told of how it came about that Louis Marshall left Syracuse, which was so dear to him, and migrated to New York, but it is not impossible that the strong impression that he made upon Judge Sulzberger at this interview, and the Judge's friendship with Mr. Randolph Guggenheimer, had something to do with Marshall's removal

[1] Wollman, *Jewish Tribune*, December 10, 1926.

to New York and his entry into the well-established firm which then became Guggenheimer, Untermyer, and Marshall.

It is not the purpose of this sketch to follow Marshall's legal career, and the writer is incapable of appraising it, but it is well known that he did become a great lawyer, that he had a deep understanding of the fundaments of the law, that his services were in requisition in hundreds of important cases, largely in later stages before Courts of Appeals and before the Supreme Court of the United States. The important point is that almost coincident with his removal to New York and his entry into a very busy life in a very busy profession, he became an active member of the Jewish Community, devoting, to the cause of the Jewish people, one cannot say his spare time for he had none, but much of his time which he might otherwise have given to more gainful occupation or to procuring a literary reputation among the members of the Bar.

Before, however, taking up this side of his life, a little more must be said concerning his career as a lawyer, because it was, to a considerable extent, through the knowledge, the reputation, and the authority that he thus gained and the connections he formed, that his most effective work in defending the rights of the Jews wherever these rights were assailed was made possible. He was a member of a large law firm, with much business in and out of New York, and no doubt in the early years, and to some extent even in the later years, he took a considerable share of the usual practice of such a partnership, but the time came more and more when his practice was directed to cases in the Courts of Appeals in New York State, in many states of the Union as widely separated as Montana and Oklahoma, and at Washington.

What is really interesting to a layman about his preparation for his legal battles, was the way in which he fortified himself in order to set up the background for the argument that he proposed to make. It was not merely a matter of so many precedents (although he recognized the importance of these) or even of so many statutes, but of the thing itself. From among the hundreds, perhaps, thousands of briefs which he prepared, he occasionally sent me one which he probably thought of interest because of its curious or unusual nature, and one of these bears the title:

"Supreme Court of the United States
October Term, 1919.
No. 609.
The State of Missouri, *Appellant*,
vs.
Ray V. Holland, United States Game Warden.
Appeal from the District Court of the United States
for the Western District of Missouri.
Brief for Association for the Protection of the
Adirondacks, Amicus Curiae.
LOUIS MARSHALL, *of Counsel*."

This document was not only a brief, but represented one of the important characteristics of his make-up—love of the outdoors, love of the forests, of the Adirondacks Forests, and of all Nature. There had been passed an Act by the Congress of the United States entitled the "Migratory Bird Treaty Act" which was based upon a convention between the United States and Great Britain for the protection of migratory birds in the United States and Canada. All the formalities in connection therewith are recited. The State of Missouri had prior to this derived a considerable revenue from the issuance of licenses for the shooting of game—in the year 1918 as much as $75,000, and when the effort was made on the part of the United States to put this law into effect, it was resisted by the State of Missouri, and the United States Court of that district held in favor of the contention of the State authorities. It was a far and bold stretch for this Association to intervene through such eminent counsel to contest a decision of a Court in Missouri which was sufficiently remote from the Adirondacks not to cause them any disturbance. First, the legal side interested Marshall, and he presented all kinds of arguments to show that the United States did have the power to create such legislation; that Congress was well within its rights; and that the Act was constitutional. But there was another portion of this brief which indicated a love of nature and a knowledge of nature, to which allusion has been made. If Congress possessed plenary powers to legislate for the protection of the public domain, then it had to take into account all possibility for such protection. It was gradually coming into

the minds of men, even somewhat slowly into the minds of scientific men, that while it was true that the great carnivora and other wild animals which were the enemies of man had been destroyed, there was another more subtle yet more dangerous enemy to mankind in the insect life. And so Marshall wrote that since "both prairie and forest lands, are infested by hostile insects, which, if not held in check by their natural enemies, the birds, would result in the inevitable destruction of their vegetation, then it would necessarily follow that the power of Congress to make all needful rules and regulations respecting property belonging to the United States, includes the power to prohibit or regulate the killing of these natural guardians of the prairie and the forest, of this police agency supplied by the Creator for the preservation of vegetable life on the property belonging to the United States."

This single sentence furnishes several clues to Marshall's character—his power of presentation, his large vision and interest in the public domain, and also, what probably is not very common in briefs, the religious note in the phrase "police agency supplied by the Creator"; and then there followed many quotations from the books of distinguished naturalists, from magazines devoted to natural history, from publications of the United States Department of Agriculture and appendices on the subject which would have done credit to a trained zoologist.

Some lawyers have asserted that the most important brief he ever wrote was the one he submitted to the Court of Appeals in the case of Ives against the South Buffalo Railway (201 New York Reports) and that this alone would have assured his reputation as a constitutional lawyer. "This litigation revolved about the first workmen's compensation statute of New York, and Mr. Marshall's attack on the law, which the Court sustained, paved the way for a more careful and precise enactment on the subject, both in the State of New York and in other States, and thus stands as a landmark in legal history, in which the welfare and happiness of myriads of the population were determined."[1]

There was another side to his character which appeared again and again in his legal work. He was a man of intense

[1] Albert M. Friedenberg, *Jewish Exponent*, September 13, 1929.

conservatism who believed in the Constitution of the United States, in the Laws, in the economic system which prevails in our country, in the public schools, in our institutions, in capitalism, and in all the things which were the common property of Americans up to the last twenty or twenty-five years when the rumblings of new social theories began to be spread among the workingmen of America and to find a place in college chairs and in the parlors of those who were quite willing to enjoy the advantages of the old system while expressing their intellectual interest in the new. In other words, Marshall was an American, a Republican, a law-abiding lawyer, a citizen of the Old School. But to him, freedom and the rights of man were an essential part of this theory, and much as he disliked socialism, he deemed it even more important to maintain the rights of citizens to choose their own representatives and the rights of these representatives when legally chosen to sit in the Legislature of the State of New York, even in the year immediately after the war when the American people had become accustomed to restraint, to restriction, to censorship, and to many other things which would have been repugnant to the Founders of the Republic. Because he held these views, he joined other eminent members of the Association of the Bar of the State of New York in a brief submitted to the Judiciary Committee of the New York Assembly supporting the right of the five socialists who had been duly elected to hold their seats in the New York Legislature. The other members of this Committee were Charles E. Hughes, Morgan J. O'Brien, Joseph M. Proskauer and Ogden L. Mills.

Allusion has been made to the fact that Marshall, when well on toward middle life, learned to read Yiddish well. He defended the Yiddish newspaper, and in general, the Foreign Press against the attacks of the one hundred per cent Americans, on the ground that it was only through this Foreign Press that the immigrant could get some idea of America and American institutions. On one occasion, during the war, when it was proposed to suspend a Yiddish newspaper (and it may be remarked parenthetically, a Yiddish newspaper which, up to that time, had been unfriendly to Marshall) on the ground that it was opposing the draft or was otherwise unpatriotic, Marshall went to Washington

and gave his personal guarantee to the Postmaster General that he would read every editorial which appeared in the paper, and, if there was anything unpatriotic in it, he would report it to the Department.

He was fully appreciative of the difficulties inherent in the presence of ten million Negroes in a white population, largely settled within states where they had once been slaves. Nevertheless, he recognized that this was one portion of the population which had not come to America of its own free will; that it had suffered great degradation; and that a special duty was imposed on the white people of the United States to protect and to aid this people who, but for the greed and economic necessity of the white man, would have remained content upon their native soil in Africa. And so, on various occasions, he appeared at Washington to argue before the Supreme Court cases regarding the civil rights of the Negroes of America, to whom he frequently gave counsel and advice. It is not unnatural that on various occasions and after his death, the National Association for the Advancement of Colored People paid him especial tribute. It may be, because he was a Jew and was aware of the oppression to which minorities are subject, that he took up the cause of the Negro as indeed he did that of many minorities.

One of his notable accomplishments as indicating his constant watchfulness on behalf of religious liberty and of his fear of the infringement of the State upon the rights of parents and churches, was when he offered to act as an intervenor in the suit brought by certain citizens of Oregon, who were Roman Catholics, against the State of Oregon. The Legislature of that State, it appears, had passed a law requiring that all children of a certain age should attend the public schools and that all other schools in the State should be outlawed. The Courts of Oregon had sustained this Act, and an appeal had been taken to the Supreme Court of the United States. Marshall argued this case in the Supreme Court on behalf of the rights of the Catholic Church in Oregon. He argued it principally upon the ground of the rights of parents to direct the education of their own children so long as the educational requirements of the schools to which these children were sent met the standards

set up by the State or Municipality. The Supreme Court of the United States rendered a decision in favor of his contention.

Another cause that he took up was the "Seizure of Haiti" by the United States and the coercion of that State into a form of treaty into which it would never have entered of its own free will. This was likewise one of those instances in which he was concerned to defend the weak, though, a large part of his allegation was that the honor of the United States was involved.

He was a Republican in the Syracuse days, and he remained a Republican when he came to live in the city of New York, a city almost normally Democratic. So strong was his devotion to the Republican party that in 1912 when Jacob H. Schiff decided to support Woodrow Wilson, Marshall endeavored to dissuade him.[1] It never troubled Marshall to be in the minority. He never sought to occupy a gainful public office in the State or in the Country, but he did serve the State on several occasions. He was the only man who ever sat in three constitutional conventions—1890—1894—and again in 1915. He was Chairman of the Commission of Immigration of the State of New York under the appointment of Governor Hughes in 1909, and prepared a document which has taken prominent place in the literature on that difficult subject. During the War he undertook the arduous duties of membership on the New York District Draft Board from 1917 until the close of its labors.

When the difficulties between labor and capital became acute he was requested by both sides to adjust them. He was the mediator in the cloakmakers' strike in New York in 1910 and prepared a protocol which was the basis of many subsequent strike settlements. He was a member of the arbitration committee which settled the New York clothing workers' strike in 1919, and Chairman of the Committee to fix the price of bread.

The success he achieved in his profession as in the Communal labors that he took up, can be ascribed to a passionate belief in his causes, and to an indomitable will, but these were expressed in a concrete form—work. A large law library was available at his office, but he had a very consid-

[1] Cyrus Adler, *Jacob H. Schiff, His Life and Letters*, Volume I, pp. 311–312

erable one at his own house, and many a night, and deep into the night, he read and prepared himself for the cases which he had to argue.

Somewhere, somehow, maybe through the reading of the Bible and of the great English Classics, and added to these, a direct and logical mind, he acquired a lucid and vigorous style and the power of direct presentation which carried conviction and yet eased the labors which would have been more difficult for another man. As a public speaker, he was sometimes hesitant at the beginning, and it took him a little while to get warmed to his subject, but in dictating legal briefs or in writing one of his many voluminous letters which were almost the equivalent of briefs, he never hesitated for a moment. He could dictate for hours and would have wearied out any but the strong and loyal secretary who sat at his side for many years. Every sentence was perfect. The brief could go straight to the printer, though it was not infrequently read and re-read in proof; a letter once dictated he never saw again, and rarely signed. Thousands of letters that bore the name "Louis Marshall" were signed by this same secretary, and never was a grammatical flaw found in them.

III

It is not possible in the course of this sketch, nor necessary, to write the history of all the great Jewish causes to which Marshall devoted himself. One of the most notable was with regard to the termination of the Treaty of 1832 with Russia, because of Russia's refusal to recognize the American passport except when it suited her to do so. After exhausting all kinds of diplomatic negotiations over a period of forty years, and finding that these were futile, largely because in the last analysis foreign trade was deemed superior to American rights, it was finally decided to take this cause to the people through Congress. The story of this has been written elsewhere.[1]

On Monday, December 11, 1911, the American Jewish Committee sent a representation of its most eminent members to the Committee on Foreign Affairs of the House of Representatives. The proceedings were opened by a brief

[1] *American Jewish Year Book*, 1911–1912. Pp. 19–128.

and charming address by its President, Judge Mayer Sulzberger, and then came the statement of Louis Marshall. He proceeded; but members of the Committee frequently interrupted him. They asked him questions about all sorts of points; points of international law; points which were not supposed to be in his ordinary line of practice. "Did Congress have the power of abrogating the Treaty?" He answered by recalling the precedents from 1798 on; and by an amazing feat of memory would have messengers go for the books, turn to the exact page and give chapter and verse for his answers. For many hours that day, in the morning, and after the recess, he was on his feet, and never failed to meet any question put to him by any member of the Committee. The Committee voted unanimously to abrogate the Treaty, and with but one dissenting vote,[1] the House of Representatives adopted the resolutions reported by the Committee.

A few days later, he was called to argue the matter again, this time before the Senate Committee on Foreign Relations, whose members were more expert in matters of treaty-making because it was particularly within their purview. He carried the Senate Committee just as he had carried the House Committee; and a few days thereafter, speaking on the floor of the Senate, Henry Cabot Lodge referred to the subject and in commenting upon Marshall's presentation referred to him as the "great constitutional lawyer." Of the effectiveness of his work in this behalf, Jacob H. Schiff wrote "Louis Marshall has outdone himself all through, and to him more than to anybody else, is due what has been accomplished."[2]

Marshall was one of the founders of the American Jewish Committee. He served as a loyal aid to its first President, Mayer Sulzberger, until the latter's retirement in 1912, when, without question and without hesitation, Marshall was elected his successor. His work on behalf of the Committee was constant. It was with him every day, and even to summarize it would far exceed the limits of this sketch. On the other hand, to pass this over in a sentence or two,

[1] *Termination of the Treaty of 1832 between United States and Russia.* Hearing before Committee on Foreign Affairs of House of Representatives, Monday, December 11, 1911—Washington Government Printing Office, 1911.

[2] *Jacob H. Schiff, His Life and Letters,* Volume II, Page 151

would give but an imperfect picture of the last twenty years of his life.

His part in the abrogation of the Treaty with Russia has already been alluded to—maybe too briefly—but that was during the period when Judge Mayer Sulzberger was still President of the Committee, and Marshall, loyal as he was to Judge Sulzberger and to the organization, never signed any communication on behalf of the American Jewish Committee, except on one or two occasions when he was especially delegated to do so, until he became its President. The volume of correspondence he conducted thereafter is really bewildering. He even felt it necessary to explain the address he had delivered before the Union of American Hebrew Congregations on the Passport Question. In a letter of January 20, 1911, he wrote:

"I am in receipt of yours of the 19th inst., and humbly apologize for not having answered yours of the 6th inst. as I should have done, and would have done but for the fact that, ever since its receipt, I have been either out of town, or in court, or otherwise so engaged as to render it impossible for me to attend to my correspondence.

"While there is nothing in the world that I dread more than making a public address, I feel that I cannot refuse to comply with any request that you may make within the bounds of reason. There is always a possibility in my case, however, of being called away from town on short notice, which event I shall try to forestall by preparing my address so that it may be ready even if I do not personally present it.

"I have just written to Judge Sulzberger in regard to the circumstances attending the reading of my paper at the council of American Hebrew Congregations, on "Russia and the American Passport." As a matter of fact, I finally yielded because Mr. Schiff assured me that Mr. Norton, the President's Secretary, had advised that it should be done. I enclose a copy, regretting that I did not have an opportunity to submit it to Judge Sulzberger and yourself before it was read, so that I might have had the benefit of your criticisms. The short time that I had to write it after I received the information to which I have referred, made it impossible."

His first public act as President of the Committee was in

January, 1913, at the close of the Balkan Wars, when he addressed President Wilson on behalf of the Jewish population which might be transferred from one Balkan State to another in view of a meeting of delegates and ambassadors which was being held in London at that time. With bills to restrict immigration, with hardships suffered by immigrants, and with difficulties experienced by aliens in naturalization proceedings he was constantly employed.

Within a few days after the outbreak of the World War, Marshall recognizing that nearly two-thirds of the Jews of the world were situated within the European War Zone, realized that great efforts must be made for their relief. But the first actual call came to him, as President of the American Jewish Committee, from Palestine, and his prompt action upon that occasion, in conjunction with Jacob H. Schiff and with the Provisional Zionist Organization, resulted in the formation of the American Jewish Relief Committee of which he became President. From that time on, he never ceased his activity in the gathering of funds for the relief of sufferers of the war, wherever they might be. He travelled far and wide; he addressed gatherings in every part of the country and labored with superhuman strength in a cause which resulted in the gathering of more than eighty millions of dollars. But he was not alone concerned about the gathering of the fund. He was a member of the Joint Distribution Committee and interested himself in every part of its work. He had a good knowledge of conditions in Eastern Europe and a discriminating judgment in trying to remedy them. While his duty in Paris in 1919 was with the Peace Conference, he gave much time to the work of the Joint Distribution Committee which had headquarters there for some months, and even assisted in the purchase from the American Military Stores of large quantities of overcoats, boots, and woolen socks to be sent into Poland during that abnormally cold winter and spring.

From 1919 on, he interested himself particularly in the relief of the Jews of Russia, not because he had any predilection in favor of the Jews in one country as against another, but because he felt that owing to the fact that for three or four years, communication with Russia had been impossible, America ought to make up to the Jews of Russia

what she had not been able to do for them during the intervening years.

But his services on behalf of the Jews of Eastern Europe went further than extending material relief. Immediately after the outbreak of the World War, Marshall, as President of the American Jewish Committee, took steps toward bringing about some understanding among the various Jewish organizations so that they might jointly deal with other problems concerning the Jews which would arise in Europe, for many thoughtful Jews foresaw that in the peace negotiations which would follow the war, opportunities might be presented for securing better conditions for hitherto oppressed Jews in Eastern Europe. Marshall first arranged for a conference with the representatives of the Provisional Zionist Committee to see if an agreement as to joint action could not be reached; but that failed. He had planned, then, to endeavor to bring about a conference, a sort of joint board which would deal with all such matters. Just at this time, the summer of 1915, the Constitutional Convention was sitting in Albany and required his constant attendance, and shortly thereafter, came the very serious illness of his wife, so that for a critical period of maybe eight or nine months, his strong hand and wise judgment were not available. The plan for the conference failed largely because the Zionist Organization opposed it, and later, out of this opposition there came a movement to create an American Jewish Congress, which, its proponents claimed, was to be a representative body elected on a democratic basis. For several years, the Congress question caused discussion and dissension, but finally in 1918, in the hope of moderating whatever action the Congress might take, Marshall advised the American Jewish Committee and a number of other organizations which shared its views to lend their support to the movement for a Congress, with the express understanding that it was an emergency body and would disband after the Peace Treaties had been secured. He also agreed to proceed to Paris as a delegate of that Congress, although he reserved the right of independent representation on the part of the American Jewish Committee.

Marshall was a hardy, healthy, strong, vigorous man. He

could stand any amount of work, fatigue, or heat, but the one thing he dreaded was the ocean. He had not crossed it for twenty years and had that peculiar constitution which made even a ferryboat uncomfortable to him on a rough day. To go over toward the end of February of the year 1919 in a vessel stripped of all heating equipment—it had been a cruiser during the war, which after leaving New York, docked at Halifax for coaling—the thermometer many degrees below zero—was a hardship to him which can only be compared to a serious illness on the part of others; but he went, and stopping in England for but two or three days for a conference with some of the leading men there, proceeded to Paris and stayed until after the Treaty was signed, being one of the very few of those who crossed who saw the task through to the end.

These were days of intensive and arduous work, carried on not always in the most co-operative fashion on the part of those who were supposed to help. When he arrived, the representatives of the Jewish communities of various countries who had assembled at Paris were all disunited. The English and French Jews had one program; the Eastern European Jews who had, previous to his arrival, been joined by a portion of the American delegation which had preceded him, and had established their offices at the Zionist headquarters, had another. One of the first things that he did was to strongly advise that the future of Palestine and the rights of the Jews in Eastern Europe should be treated separately. Then he joined with others in the endeavor to bring about a united effort on behalf of the Jews of Eastern Europe, but after three days of conference, this came to naught. However, in effect, while everybody stuck to his "principles," there was no public discord and a working arrangement was reached.

The result of all of these labors was the insertion in the Treaty with Germany, the Treaty with Poland, and afterwards in the Treaties with other countries, of the clauses providing that, under the guarantee of the League of Nations, nationals who belong to linguistic, racial and religious minorities in the new states formed as a result of the Treaty of Versailles, or in other states whose territory was enlarged by this and other Treaties, shall enjoy the same rights as

other nationals in those states. These clauses which have come to be known as the "minorities treaties," it will be noted, are not limited to any particular minorities. They are equally applicable to a German in Esthonia or to a Ukranian in Jugo-Slavia as they are to a Jew in Poland. They were conceived on the broadest lines. They preserved the religious rights of Roman Catholics in German colonies handed over to other powers, or of Protestant institutions in Turkey.

I am not disposed to say that for this result, Mr. Marshall was solely or entirely responsible. Representatives of other countries, some other people had their share, but his was the dominating mind and the strong personality. In the course of these labors, he drafted innumerable documents and had interviews with many of the great of the earth.

The voyage home was equally uncomfortable for Mr. Marshall, although this time it was heat and not cold from which he suffered. Once the Treaty was signed, all Americans in Europe were trying to get back. Havre was the nearest port to embark. He finally succeeded in getting, with a friend, a very small compartment in the second class, next to the boiler room, but even now, he was to have no peace, for a curious thing happened.

The French were rejoiced greatly over the Treaty and they decided to have an unusual celebration on Bastille Day. The crew of the steamer struck, and just as the passengers came on board, the officers advised them to leave the boat because they could not protect or take care of them. Rooms in Paris had been given up. Havre was crowded to the eyes, and these Americans who had not had any too good a time, were expected to sleep in the streets, so the passengers called a meeting, and they elected Marshall chairman. He took action direct with the Steamship Company which brought their managing director down from Paris post-haste. The right of the passengers to stay on board the ship was conceded. The duty of the company to find protection for them was admitted; and so he won another cause of international import before a curious tribunal.

This little ebullition of French patriotism—probably natural enough at the close of the terrible war—was reported in highly sensational fashion in various newspapers. His attention was called to these, and he wrote, under date of

August 5, 1919: "I had seen the sensational articles descriptive of the battle of the Touraine. It merely indicates that in the absence of a sea serpent the shipping reporter who met us on the steamer found it necessary to touch the piracy tap of his imagination. I felt at first that I would protest but I find that I would be kept constantly employed if I attempted to correct every misrepresentation which appears in the newspapers."

In 1925, he spent part of the summer at Geneva in order to study the operation of the Minorities Treaties, the manner in which complaints under them were handled by the Council of the League of Nations and the decisions of the Permanent Court of International Justice on such complaints as had been referred to it. Because he looked upon these Treaties as in many cases, the sole bulwark of the rights and liberties of a large number of people in Eastern Europe, irrespective of whether they were Jews or not Jews, he submitted a painstaking and careful memorandum suggesting methods by which the procedure in handling complaints of the infraction of these Treaties might be improved.

He took a great interest in the Jews of Rumania and Poland, and had frequent conferences with the representatives of those countries and conducted an active correspondence about Rumanian affairs.

With prophetic vision, he did what he had never done before. He denounced the action of his co-religionists in Turkey who, through a false idea of patriotism, renounced their status as a minority under the Treaties by which Turkey was bound. He asserted that no set of representatives had the right to nullify any part of a Treaty which had the sanction of the nations of the world; perhaps, if his advice had been followed, the situation of the Jews of Turkey would be less lamentable than it is today.

Not the least important of Marshall's services to his people was his defense of them when vilified or maligned. The keen power of analysis, superb argumentative ability, and vigorous literary style which he employed on the many occasions he was called upon to denounce anti-Jewish propaganda—and, especially after the war, these were frequent—made his letters and speeches against such agitation classics in their field.

The *Dearborn Independent* and the support which its proprietor, Mr. Henry Ford, one of the richest men of the world, gave to the steady stream of calumny against the Jewish people, caused him intense concern and great sorrow. A week after this paper began its campaign against the Jews of America and of the world, he sent a telegram of vigorous protest to Henry Ford. Thereafter, he engaged in most painstaking study to trace the origin of the so-called Protocols of the Elders of Zion, the ridiculous libel on which many of these articles were based. He collected material; he had rare books photographed, not for the purpose of publishing a memorandum or book, but to inform himself. It is a great pity that he never had the time to put together this whole story in the clear, logical, and illuminating manner, of which he was capable. In season and out of season, he continued with this subject, and it was one of the gratifications of his life that in 1927, Mr. Ford confessed that he had been misled; that he was "deeply mortified that this journal . . . had been made the medium for resurrecting exploded fictions" and that he would do anything in his power to make amends for this calumny. Note the dignity, the restraint of Mr. Marshall's reply.

"I am in receipt of your letter to Mr. Earl J. Davis accompanied by your statement regarding the long series of vituperative articles which since May, 1920, has appeared in *The Dearborn Independent* and which contains the most violent attacks upon the Jews. You now declare that after an examination of those articles you feel shocked and mortified because of the harm which they have done, and you ask for forgiveness.

"For twenty centuries we Jews have been accustomed to forgive insults and injuries, persecution and intolerance, hoping that we might behold the day when brotherhood and good will would be universal. We had fondly hoped that in this blessed Republic, with its glorious Constitution and its just laws, it would be impossible to encounter the hatred and rancor to which our brethren have been and still are subjected in other lands. We could not at first credit the information that *The Dearborn Independent* had permitted itself to be made the vehicle for disseminating exploded falsehoods and the vilest concoctions of vicious minds, in-

vented by adventurers who had barely found asylum here when they attempted to introduce the exotic growth of anti-Semitism.

"Happily such excrescences could not flourish on American soil. Happily the enlightened press of this country treated them with contempt and as unworthy of notice. But we Jews none the less suffered the anguish of tortured memories, the nightmares of a horrible past, and the sorrow that, in spite of the progress of civilization, there were those who stood ready to misunderstand us. What seemed most mysterious was the fact that you whom we had never wronged and whom we had looked upon as a kindly man, should have lent yourself to such a campaign of vilification apparently carried on with your sanction.

"The statement which you have sent me gives us assurance of your retraction of the offensive charges, of your proposed change of policies in the conduct of *The Dearborn Independent*, of your future friendship and good will, of your desire to make amends, and what is to be expected from any man of honor, you couple these assurances with a request for pardon. So far as my influence can further that end, it will be exerted, simply because there flows in my veins the blood of ancestors who were inured to suffering and nevertheless remained steadfast in their trust in God. Referring to the teachings of the Sermon on the Mount, Israel Zangwill once said that we Jews are after all the only Christians. He might have added that it is because essentially the spirit of forgiveness is a Jewish trait.

"It is my sincere hope that never again shall such a recrudescence of ancient superstition manifest itself upon our horizon."

To the late Major George Haven Putnam, head of the well-known publishing firm, he protested against the publication of the Protocols of the Elders of Zion, upon which so much of the attack on the Jews of the world was then being based. In concluding a long letter, dated October 13, 1920, Marshall wrote: "Are you able to appreciate the pain, the grief, the agony, that you are causing to three millions of your fellow-countrymen, and to millions of men, women, and children in other parts of the world, by your participation in the disgraceful and inhuman persecution which is

now being insidiously carried on by means of publications in the distribution of which you are actively engaged? I look upon this as a tragedy.

Yours, in sadness,"

One of his pet aversions was Jewish political clubs which sprang up from time to time under unwise influences in heated elections. He approved of political clubs but denounced them when they were Hebrew Republican Clubs or Hebrew Democratic Clubs holding that: "We Jews especially owe a duty to ourselves to occupy a dignified attitude toward public questions—not to cheapen our name, not to permit it to be dragged through the mud of ward politics. It should have to us a sacred connotation and should not be placed in danger of being soiled and contaminated."

Despite his preoccupation with his law practice and with foreign Jewish problems, he still found time and strength, somehow, to take an active part in the life of his own community.

He was particularly concerned about the religious school, congregational and communal, and powerfully aided the movements looking to the preparation of well-trained teachers for such schools; he recognized the fact that new methods were desirable and, to this end, lent his support to the establishment of the Bureau of Jewish Education; he interested himself in the religious education of Jewish girls which in various sections of the community had been woefully neglected. This neglect had specially attracted the attention of his wife, and after her death, he devoted a considerable sum of money to the establishment of schools for the Jewish education of girls in New York City, which he named in her memory, "The Florence Marshall Schools."

But above and beyond this, the entire subject of Jewish religious education everywhere he regarded as his especial charge, and it was only the intrusion of stern necessities that prevented him from devoting the last decade of his life entirely to this subject.

He associated himself with the Board of Directors of the Jewish Theological Seminary of America at the time of the re-organization of that institution in 1901, at once accepting the chairmanship of its Executive Committee, and in 1905,

the chairmanship of its Board. He watched every detail of this institution throughout this whole period. He knew its general plan of work. He followed the career of its professors and graduates. He read to an assembled and very busy Board of Directors every line of the reports submitted by the President and the Librarian, and every new accession of a rare and valuable print or manuscript, he dwelt upon as a particular thing of joy. He gave the finances of that institution his most scrupulous care. He examined every detail, no matter how minute, read all lists of books which were purchased for the library; and if there was any account or bill which did not seem entirely regular or maybe extravagant to him, he wrote a memorandum and required an explanation. During years of depression and trouble, when funds were not in hand or forthcoming to meet the monthly requirements, he advanced them himself, and when it was suggested to him that other members of the Board would be glad to share this burden with him, he said he preferred to do it himself. With all this, he recognized absolutely the distinction of duties as between Trustees and Faculty. He rigidly abstained from taking any part in shaping the curriculum, and when one or another member of the Board would suggest some point which he thought ought to be taken up with the Faculty, he declared it to be outside the domain of the Trustees. He constantly supported the rule that appointments of members of the staff should not originate with the Board, but with the President of the institution, reserving only to the Board the customary right of confirmation or veto—but there never was a veto.

The giving of a mere list of the Jewish Educational Institutions, both local to New York and national, which had his interest and support, would serve no point in stressing his devotion to the whole cause. But at least, there must be mentioned two more—the Educational Alliance in New York City, of which he was a director, and the general movement toward the establishment of Young Men's Hebrew Associations. He was one of those who early realized that Jewish education could not stop with childhood and that something must be done with the adolescent and growing boy and girl; but his interest was not simply local to New York in this regard. When a National Council was started,

by which it was sought to unite these Young Men's and Young Women's Hebrew Associations, and kindred organizations, he became one of the members of that Council; and later, at the outbreak of the War, when it became necessary to greatly enlarge this work and extend its benefits to the many thousands of young men who went into the army and navy, he became a member of the new board, known as the Jewish Welfare Board. In the work of this board, which has continued to unite the older activities of Young Men's and Young Women's Hebrew Associations and community centers with the work among the Jewish men in the army, the navy, the marine corps, and those so unfortunate as to be disabled in hospitals, he actively participated.

He steadfastly refused to become an officer or trustee of the Jewish Publication Society of America, largely because its headquarters and meetings were held in Philadelphia and he felt he could not do it full justice; but no officer or trustee was a firmer friend than he. He frequently came to its annual meetings, he addressed them, he contributed to the Society's funds, and he urged upon other people its support largely because of his firm conviction that if the Jews in America remained ignorant of their Bible, their history, their literature, their ethics, and their philosophy, they would not remain in existence, and it probably would not be worthwhile to keep them in existence; for he hated ignorance.

He did one thing in connection with the Society which gave him much pleasure. Jacob H. Schiff, having established a fund for the creation of a series of volumes to be known as the "Jewish Classics" in which a good deal of Hebrew printing was required, the project of establishing a press, on which these books and other Hebrew texts could be printed in America adequately, was brought to his attention. I was with Mr. Schiff downtown, we had luncheon, and I laid the matter before him. He saw the point very quickly, as he usually did. I named the approximate cost of the enterprise, and he said he would give one-half of the amount. We walked up the street together and met Mr. Marshall, and as we both apparently looked well-pleased, Marshall said "What have you been doing that pleases you so much?" Thereupon, I told him about the project, and he said "Well, if Mr. Schiff has given the half, I will add a

Courtesy of The Jewish Tribune

LOUIS MARSHALL UPON HIS RETURN FROM THE PEACE CONFERENCE, JULY, 1919

quarter." This plan, like many others, was deferred in its execution until after the war.

When we were together in Paris in 1919 at the Peace Conference, just before we sailed for America after four long and weary months, the Jewish delegates from Eastern Europe made addresses of more or less oriental fervor to Marshall for his labors in their behalf, and one of them likened him to Manasseh ben Israel. When he mentioned this laughingly, I said to him: "After all, I do not believe in comparisons, and the circumstances may not have been exactly alike, but if comparisons were in order, I think it was not a bad one," and Mr. Marshall was highly pleased.

Later on, when we were back in America, and the project of creating the Hebrew types was seriously taken up, I decided, since the matter was left in my hands, to maintain, what had been the tradition as it were, of Hebrew printing in America since colonial days, namely, that of the "Dutch Faces," for all of our early Hebrew types came from Holland, and since I saw no particular reason for following an accidental printing house, I had the faces drawn and cut from some of the output of the famous printing house of Manasseh ben Israel in order to preserve the suggestion of the link between Marshall and the famous Manasseh.

These labors and many more on behalf of Jewish learning and education he regarded as ancillary to Judaism—and in spite of the fact that during the greater part of his grown-up life he had to deal with a Judaism split up into many fragments and elements, he was never a party man so far as things Jewish were concerned. He saw no incongruity in being President of Temple Emanu-El and Chairman of the Board of the Jewish Theological Seminary—he was a true liberal, respecting every man's opinion, the actual embodiment of Schechter's happy phrase, Catholic Israel.

His last great contribution to the Jewish cause was in connection with Palestine. Always cherishing a deep sentiment for the Holy Land, he had not, until the time of the Balfour Declaration in 1917, been convinced that the movement for the resettlement of Palestine held within itself the promise of any great practical result.

He never became a member of the Zionist Organization, but was willing to help Palestine, writing "While I am willing to give shekels in the plural, I am not as yet able to *pay a shekel.*" But even prior to the Balfour declaration, he had interested himself in two projects in Palestine. One was the Technical Institute at Haifa, and the other, the Jewish Agricultural Experiment Station. The Technical Institute brought great difficulties which finally resulted in the resignation of the American members of the Curatorium; and the Agricultural Experiment Station which was started with very high hopes, came to an end because of the war. The Technicum, as it is called, is still in existence.

When, in 1917, Great Britain pledged itself to facilitate the establishment of a national home for the Jewish people, he thought that the undertaking came within the realm of practicability and he advised the American Jewish Committee to give it cordial recognition. It was his firm conclusion that it was the solemn duty of the Jews of the world to aid the undertaking of the resettlement of the Jews in Palestine, and he once said at a notable gathering at the house of Oscar S. Straus that they should do this even if they had doubts about its economic success. His point of view was that the nations of the world having made it possible for a portion of the Jewish people to settle upon their ancestral soil and there rebuild a home, it would be nothing short of a disgrace to the Jewish people the world over, especially those comfortably situated in America, if they should abstain simply because they were not sure of economic success.

Because he held these views, he took careful and methodical steps, in co-operation with the World Zionist organization, first through the appointment of a Palestine Survey Commission with which he ardently labored, and later through the negotiations for the establishment of a body which, joined with the Zionist Organization, would be representative of the Jewish communities of the entire world, to unite Zionists and non-Zionists in the upbuilding of Palestine both as a safe and pleasant country in which to dwell and as a center of Jewish cultural and religious renaissance. The last public act of his great life was to append his name to the constitution of the enlarged Jewish Agency which to

him meant not only the prospect of the rehabilitation of Palestine, but a united effort of the Jews of the world in the carrying on of all worthy Jewish projects. He was happy in this accomplishment.

This statement, however, barely indicates the great thought, close attention, and real power that he gave to the subject. After numerous conferences, by word of mouth, by cable, and by letter, he with Dr. Chaim Weizmann prepared the memorandum of instruction to the Joint Palestine Survey Commission; and let it be said in passing, that the terms of reference are more clearly indicated and were more strictly adhered to than were those of some Government Commissions.

When the Survey Commission rendered its report, he went to infinite pains to study every detail of it; to interview the authors of the various reports to get a more intimate view. Though for him to go out of his office and across the ocean, especially in business times, was a great wrench, he went to London to participate in their discussions. Once the Commission's report had been submitted, and the ground laid for the establishment of the United Jewish Agency, he was indefatigable in advocating that cause. He attended many meetings; and lastly, he went to Zurich and presided over most of the sessions of that historic assemblage which formed the closing chapter of his career.

IV

Shortly after Marshall's coming to New York, in 1894, he and Judge Sulzberger had a talk, and the Judge, who was a confirmed bachelor, said to Marshall: "Now, Louis, if you stick to your work and don't marry one of those damned society women in New York, you'll have a great career before you." On May 6, 1895, Mr. Marshall married Florence Lowenstein, a very charming young lady who seemed to the critical eye of Judge Sulzberger originally, to belong to the group that he had anathematized. It was not long before the Judge became a great friend of Mrs. Marshall, and time and again, she used to twit him with his early advice to her husband and inquire whether she had been a drag upon his career; and indeed she never was. She merged her life absolutely with his. She had a direct influence on his public

career because he was high-tempered and at times stormy, while she was a soothing and restraining influence which undoubtedly aided him in becoming more friendly and companionable with hosts of men. And he repaid this charming lady with a love and devotion worthy of the pen of some great mediaeval poet when romantic love was supposed to be the principal business of life; and she deserved it!

Marshall had as complete a domestic life as it would be possible for any man who attended to so much public business. Outside of his profession and Jewish causes, nothing took him away from his home, or rather from his two homes, for he had one, the well-known house at 47 East 72nd Street, New York City, and the other, in the Adirondacks. One daughter and three sons were born, and everything centered around the up-bringing of these children. He was a good pal to his boys as they were growing up, and used to play baseball with them, the sport which he most admired.

He was a man of frugal and simple personal tastes and never got over the habits of economy which had been forced upon him in his youth. It was a difficult thing to persuade him that a new suit of clothes or a new hat was not totally unnecessary. He wore the old-fashioned congress gaiters which have almost disappeared from the memory of man. He never owned a horse and carriage, or later, an automobile, and never took a cab when a street car could be found.

However, this simplicity of taste and economy did not carry itself throughout all his interests. He had a fine collection of paintings, exclusively landscapes, and possessed a good example of almost every famous American painter of his time, as well as some of the French landscape painters of distinction.

His law library at his home has already been mentioned, but he had a very good collection of general books. His house was indeed his castle, to which people came from all over the world. As years went on, more to save him time than anything else, his associates saw to it that meetings of committees and boards with which he was connected were held at his house—originally around the table of his law library, an addition which he had himself built; but when, in the course of the development of New York City, a large

apartment house was built alongside his home, darkening the law library, meetings were invariably held in his dining room around a big, oak table. If the walls of that room could speak, they would have many interesting things to tell!

He loved to walk, more especially where there was green about, through Central Park in New York, through the woods in the Adirondacks, and through the Bois in Paris.

While not a club man, he belonged to several, some downtown for the purpose of having a convenient place for luncheon and luncheon conferences, though he frequently deserted the Bankers, of which he was a member, conveniently located in the building in which his offices were, to go to a little place in Hanover Square where he met some old friends whom he liked and who did not bother him with business.

In the summer months, when his family was away in the Adirondacks, and he had to go to the city, the Lotus Club was his favorite resort because he loved to see the charming pictures and meet the painters and art lovers who came to that famous club.

He combined asceticism and good taste in the matter of food. He was a complete teetotaler and never tasted a drop of alcohol in his life, but it should be remarked parenthetically that he was opposed to the Eighteenth Amendment to the Constitution, and firmly believed that it should not have been there, and even that it was not lawfully there. He never used tobacco in any form, but he always had cigars and cigarettes at his house for the use of his friends and associates. His morning meal, and very often his luncheon, were simple fares, but when he sat down to dine, he had the taste of a gourmet, and no one could select a menu with more discrimination than he.

While a good letter writer, he was a bad correspondent. His mail was all opened personally and presumably read. So much of it as he deemed urgent he answered (sometimes on odd scraps of waste paper) and the rest was stacked up in heaps upon various desks, there to remain until his vacation. In the summertime, from his place at Saranac Lake, he wrote many letters with his own hand in reply to the correspondence which had accumulated during the winter. Here is a single example:

"July 19, 1922.

"Yours of the 17th inst. has been forwarded to me here where I am trying to get a rest, which I am getting at my desk, where I have sat a goodly portion of the time during the past three weeks, and where among other things I have written approximately three hundred letters thus far. My ankles have been bothering me considerably, with occasional relaxation of irritation. I am sure that Job was not troubled with boils or carbuncles. You and I know that potsherds would not relieve against their pangs, when they are doing their damnedest . . . I may surprise the higher critics, someday, by making an important contribution to their science; or I may publish a new and improved Book of Job, with lurid commentaries, which will make Jastrow, Kallen, Buttenwieser and other of the numerous discoverers and inventors sit up and take notice . . .

"I have just written a rather stern letter to Mrs. . . ., who did me the great honor to ask me to serve as the Treasurer of what she calls a movement for the establishment of a Jewish University by the masses, who are to be called upon to make contributions of twenty-five cents per capita, to the end that their sons and daughters might defy Harvard and other existing institutions of learning. When we consider how the masses and the aristocracy of American Israel have come to the support of our *own* institutions of learning 'it is to weep.' It is enough to irritate a man into madness to listen to the inanities and stupidities that the Harvard episode has evoked."

He was a good story-teller, and did not mind telling a story on himself. Here is one: He had an important case to argue before the Supreme Court of the United States, and was allotted what he considered a very short time. He felt that he could not make all the points or even give all the headings that he wanted to give, so, relying upon his years of standing, he thought he might overstep his time. After he had gone on about five or six minutes beyond the allotted period, Mr. Chief Justice White leaned over, looking at his watch, and said: "Mr. Marshall, one of the most unpleasant duties presented to the Head of this Court is that he sometimes is obliged to shut off the light."

This brief and very imperfect survey of his career would indicate a life so packed with activities and making such demands upon the mental and physical energies of one human being, that nothing more was possible; and yet there was much more than can be related.

When he was at Knollwood during the summer writing letters, tramping through the woods, playing with his children, he also found the time and had the desire to write poems. One of these was a beautiful sonnet which he wrote to the memory of Israel Friedlaender, a professor of the Jewish Theological Seminary, who met a martyr's death in the Ukraine. This sonnet was published in a memorial volume to Professor Israel Friedlaender and Rabbi Bernard Cantor. Some of these poems were of the length of epics. Many dealt with the beauties of the woods and of Nature, but his great delight was with humorous verses to members of his family and to various friends.

He was of a profoundly religious nature, and during his residence in New York, was a member and Trustee and, for a number of years, President of Temple Emanu-El. He always strove to make this a great institution which, while maintaining its own well-established lines of conduct, should be hospitable and helpful to every kind of Jewish religious work. Nothing that was Jewish was alien to him. When away for the summer at his country home, he conducted his own religious services, and during his long stay at Paris in 1919, he rarely missed a service at the great synagogue in the Rue de la Victoire. He supported by his means, by his influence, and by his voice not only the form of worship to which he was attached, but every other. He saw no inconsistency in this, but rather thought it part of a general duty to aid all earnest Jews who were endeavoring to maintain their religious life to carry on these efforts in their own way.

He was a constant reader of the Bible and took every occasion to impress its importance upon the Jewish people. Time and again, when addressing an audience in a hall devoted to Jewish purposes, he would begin by asking

whether they had a Bible because he wished to begin his address by reading from it; and if they possessed none, he gave some good, sound advice in very straightforward language as to their neglect of their greatest heritage.

Fortunately, Mr. Marshall lived beyond the age of three score and ten, and his friends and an extraordinarily large number of people who had never seen him, paid him tribute on his seventieth birthday, December 14, 1926. He would have avoided this if he could. Various suggestions were made about a public dinner, a testimonial banquet, etc. A Committee was formed to raise a fund in his honor. All of these things he avoided and absolutely refused, and he spent the evening with his own family, but he did, a few days before, receive a group of devoted friends who handed him an address which had been signed by some ten thousand people representing many countries of the world. This he treasured because of the beauty of the script, the illumination, and the binding, but also being human, because of the recognition of his public labors that it indicated. He had received several honorary academic degrees: LL.D. from Syracuse University, and D. H. L. from the Hebrew Union College and from the Jewish Theological Seminary, and of these he was appreciative.

His point of view in his seventy-first year was expressed in another letter. He wrote, on September 28, 1927, in response to a New Year's greeting: "The year has been one of great happiness and satisfaction to me in many ways. There has been much to do, but there is more to be done. Ordinarily, while it is pleasant to reminisce, I prefer to look forward to the future. It gives me the greatest gratification to have at my side at all times men like you who are possessed of zeal, enthusiasm and vision and are at the same time able to keep their feet on the ground."

He died in Zurich, Switzerland, on September 11, 1929. He had completed his part of the labor connected with the initiation of the Enlarged Jewish Agency for Palestine. He had attended two sessions of the members of the Executive Council and field representatives of the Joint Distribution

THE LAST PHOTOGRAPH OF LOUIS MARSHALL,
AUGUST 14, 1929

Taken by Oscar Grün, Zurich, Switzerland

Committee, hearing reports and planning the future work of that Committee. He had considered carefully the proposal that so far as America was concerned at least, the gathering of funds for these two purposes, that of foreign relief in Europe, and of the Jewish Agency in Palestine, should be united and had given his approval.

He spent the last evening of his health in conversation with a few friends, in listening to stories and in telling them, and never had he seemed in better spirits, nor laughed more heartily than on that night.

One does not describe an illness; but he was courageous; he co-operated with his physicians; he willingly underwent suffering when he was aware of the gravity of his condition and operations were almost a forlorn hope. What fretted him most was that he had some work to do at home; that there was an important case to be argued involving questions affecting the rights of the Negroes; and, alas, he was not spared the knowledge of the terrible riots in Palestine that meant so much suffering, the destruction of so much work, which cast a shadow over the last days of his life.

But at least this may be said: He worked constantly, incessantly in his profession, in all public causes; and those who would spare themselves the same burdens should be told that he gloried in this work and all its results, and that his end was not due to his labors, but to one of these ills that flesh is heir to.

Benjamin N. Cardozo, Chief Judge of the Court of Appeals of the State of New York made this remarkably fine statement: "One finds it difficult to make appraisal of Louis Marshall, the man. One feels that he has somehow been transformed into a great civic institution, coordinating the energies and activities of many men, so that with all his intensely human traits he has acquired, in his own life, a new and, as it were, a corporate personality. He is a great lawyer; a great champion of ordered liberty; a great leader of his people; a great lover of mankind. In this teeming center of Jewish life the calls upon his experience, his courage and his extraordinary abilities are equaled only by his readiness to meet them with never-failing cheer and sacrifice."

While Elihu Root, Senator, sometime Secretary of State, one of the veterans of the American Bar, said of Marshall's legal career: "He is a most learned lawyer, thoroughly familiar with the precedents and imbued with the spirit of our law, and his learning has been made effective by a capacity for clear and precise statement . . . His whole distinguished career has been a contribution to the administration of justice . . ."

His last Will and Testament, a document which he must have considered with great care, is concerned in the main with matters relating to his family, but the fourth item, which contains his bequests to charities, gives an idea of the extent of his interests and the particular side on which he felt the strongest. Biblical to the last, it was a tithe of his estate that he bequeathed to public charities.

President Hoover wrote at the time of his death: "I am deeply grieved to learn that my friend, Louis Marshall, has passed away. His eminent services in law, government, conciliation and philanthropy will remain of enduring value to his country. His Jewish brethren will long gratefully remember his successful labors in promoting mutual respect and good-will amongst the races. But above all he will linger in memory as a lovable man and a loyal friend."

As a tribute to Mr. Marshall's interest in the forests of New York State, Governor Roosevelt, in January, 1930, recommended an appropriation of $600,000 for a new building at Syracuse University to house the College of Forestry, and in presenting this recommendation, Governor Roosevelt made the following statement:

"Ever since the untimely death of Louis Marshall last autumn, I have hoped that the State might find some fitting way to pay tribute to his memory.

"Probably more than any other man Mr. Marshall was responsible for a greatly increased interest throughout the State in preservation of the Adirondacks and at the same time in the practical development of the science of forestry.

"For many years he was chairman of the Board of Trustees of the New York State College of Forestry at Syracuse University. Under his leadership and the leadership of its late dean, Franklin Moon, the School of Forestry made

giant strides until it became recognized as the premier institution of its kind in the United States.

"Because of limited accommodation, the School of Forestry is unable to admit a large number of students who wish to adopt forestry as a career. For many years, it has been the hope both of former Governor Smith and myself that a new building may be erected at the Syracuse University for this school.

"I am glad to say that I shall include an appropriation of $600,000 in this year's budget for the erection of a building for the School of Forestry and I shall ask that this building be named for Mr. Marshall in memory of his splendid services to the State."

* * *

His name will remain a distinguished one in the annals of the Bar of New York State and of the United States. He will be remembered for his championship of the American forests and of all America's natural resources, but above and beyond this, he has written himself into Jewish History and in the long and noble annals of the Jewish people, there will always be a place for the name of Louis Marshall.

REVIEW OF THE YEAR 5690*

By Harry Schneiderman

I.

United States

The attention of the Jews of the United States was focussed, during the past year, as in no other since the Peace Conference, upon the situation of their brethren in foreign lands, especially Palestine, Russia, Poland and Roumania. At the beginning of the period under review, the enlargement of the Jewish Agency for Palestine, the movement toward which was so notably advanced by American Jews, was in process of consummation. The interest in Palestine affairs, thus aroused, was sustained throughout the entire twelvemonth because of the Arab outbreaks in August, the succeeding investigation by a British Commission of Inquiry, the issuance of the report of that Commission, the subsequent appointment by the British Government of another board to investigate the development and immigration possibilities of the country, and the nomination by the Council of the League of Nations of a commission to inquire into the rights of the Jews of Palestine to congregate for divine worship at the so-called Wailing Wall. The American community showed a profound interest in, and sympathy with, the world-wide protest against the persecution of religion in Russia, and, when, after a lull of almost a year the Jews of Roumania were again menaced by outbreaks of violence, American Jews evinced deep concern for the welfare of the million co-religionists in that country. Finally, the effort which was launched in March, 1930 to raise a fund of six million dollars for economic reconstruction in Eastern Europe, on the one hand, and for the 1930 budget of the Jewish Agency's work in Palestine, on the other, helped to keep the fate of

*The period covered by this review is from July 1, 1929 to June 30, 1930. It is based chiefly on the dispatches of the Jewish Telegraphic Agency; the Jewish and general press and reports of many organizations have also been used as source material.

overseas Jewry in the foreground of the consciousness of the American Jewish public, diverting its attention, to a great extent, from domestic problems and concerns.

The sad news which began coming from Palestine about August 22, 1929, appeared the more tragic because it came so close on the heels of the results of the first meeting at Zurich, Switzerland, of the Council of the Jewish Agency, constituted along lines agreed upon between the World Zionist organization and leading non-Zionists in several western countries, chiefly the United States. The reports of widespread uprisings on the part of Arabs, involving the killing and maiming of many Jews, aroused intense grief and indignation; the conviction was almost universally held that the outbreaks would not have occurred but for the negligence of the British administration in Palestine; and this negligence, many believed, was a result of the antipathy for, or, at best, the lack of sympathy of the British officials in Palestine with, the efforts of Jews to establish a homeland in that country. These were the sentiments which animated a group of Jews of New York City, who on August 26th, the fourth day of the uprisings, organized a mourning procession which marched to the British Consulate General, where a set of protest resolutions was deposited.

On the same day, the Adminnstrative Committee of the Zionist Organization of America determined to establish a Palestine Emergency Fund for the relief of sufferers from the outbreaks, under the chairmanship of David A. Brown, and the Union of Orthodox Rabbis appointed September 4th (Yom Kippur Katon) as a day of fast and prayer, and dispatched a resolution to President Hoover requesting him "in the name of God and humanity, to use his good offices to check the Arab riots and bring salvation to the needy."

On the following day, a delegation representing the Zionist Organization of America, Hadassah, the American Jewish Congress, the Independent Order Brith Abraham and other Jewish bodies waited upon the Honorable Henry L. Stimson, Secretary of State, and submitted to him a memorandum on the Arab uprisings, concluding with an expression of confidence that the United States Government would make every possible effort to bring about an immediate cessation of the massacres.

The State Department had been communicated with also by the American Jewish Committee, the secretary of which had sent to the Department a telegram and a confirmatory letter in which the United States Government was requested to take adequate steps in conjunction with the British Government for the protection of the life and property of American citizens, and, in order to prevent the possible spread of anti-Jewish excesses in other countries where Jews and Moslems lived side by side, bring to the attention of the governments of such countries the desirability of taking necessary precautionary measures. In response to these messages, the State Department informed the Committee that it had early taken appropriate steps through the Consul General at Jerusalem and through the embassy at London to protect the lives and property of American citizens inthe disturbed area, and that information received with regard to conditions in the countries adjacent to Palestine indicated that the authorities of those countries had taken appropriate precautionary measures to prevent the spread to their territories of the disturbances in Palestine, or invasions from their territories into Palestine. On August 28th, the Executive Committee of the American Jewish Committee held an emergency meeting to consider the outrages in Palestine, and issued a public statement telling of the action which had been taken, pledging a continuation of its vigilance and the taking of such further steps as may be called for by ensuing events, and urging the Jewish public "to meet this new tribulation with as much calmness and self-restraint as are possible under the distressing circumstances."

The Joint Distribution Committee also was quick to take action. At a special meeting held on August 28th, this Committee alotted $50,000 for emergency relief, to be turned over to the Palestine Emergency Fund, contributions to which were gathered all over the country, the widespread and generous response indicating in an unmistakable manner the profound attachment of the American Jewish community for the Holy Land. The fund remained open for contributions until the end of October, at which time over $2,000,000 had been received. Arrangements were made at an early date for the application of these relief monies, together with those gathered in other countries, with the result that the

physical and material suffering which followed the outbreaks was quickly allayed. On September 13th, Jonah J. Goldstein of New York, a member of the Executive Committee of the Joint Distribution Committee, sailed for Palestine to aid in the investigation into the Arab outbreaks which had been begun there, and to inquire into the extent of the need for relief and the methods of distribution of the monies sent to Palestine by the Palestine Emergency Fund. Mr. Goldstein undertook this mission at the request of Felix M. Warburg, Chairman of the Administrative Committee of the Jewish Agency for Palestine.

The indignation and grief of a large section of the American Jewish public was also expressed in the form of protest meetings, public mourning, and memorial services for the victims of the outbreaks, which were held in a great many cities in all parts of the United States. On August 29th, the largest meeting of this character was held in New York City and was attended, it was said, by upwards of 20,000 persons. The meeting was addressed by the Honorable James J. Walker, Mayor of New York City, Senator William E. Borah, the Honorable Herbert H. Lehman, Lieutenant Governor of New York State, Dr. Samuel Schulman, Mrs. Robert Szold, President of Hadassah, Bernard S. Deutsch, President of the American Jewish Congress, and others; messages of sympathy were read from the President of the United States and the Honorable Franklin D. Roosevelt, the Governor of New York State. This mass meeting adopted a lengthy resolution citing the efforts which had been made by Jews in reliance upon the good faith of the British government to rehabilitate Palestine, efforts which had contributed to the health and well-being of the entire population, and expressing the determination to go forward with this work. The resolution went on to express confidence in the honor and faith of the government and people of Great Britain and to charge the administration in Palestine with disregard of its obligations under the Mandate and with "laxity, inefficiency, incompetence, and criminal neglect in failing to prevent the organization and arming of the Arab mobs."

While these demonstrations and meetings were being held, most of the leading delegates of the American Jewish community to the Council of the Jewish Agency were still abroad,

participating in direct negotiations with the British Government. Upon their return, the Zionist Organization of America called another public meeting in Town Hall, New York City, September 15, 1929. This assembly was made the occasion of a tribute to Louis Marshall, the leader of the movement which had culminated in the enlargement of the Agency, who had passed away in Zurich on September 11th. The speakers at this meeting, which was presided over by Herman Bernstein and was addressed by Morris Rothenberg, William M. Lewis, Felix M. Warburg, Louis Lipsky, Bernard A. Rosenblatt, and Stephen S. Wise, all of whom had but recently returned from abroad, agreed that the Palestine outrages could have been avoided but for the negligence of the local authorities. Coupled with a demand for the removal of the responsible officials, and for full British co-operation for the achievement of the objects of the Balfour Declaration and the Mandate, the determination of the Jewish people to go forward with constructive work was expressed by all.

In October, 1929, a deputation representing the American members of the Jewish Agency for Palestine was received by Ramsay MacDonald, the Prime Minister of Great Britain, who was on a visit to the United States. The deputation, which was headed by Felix M. Warburg, Chairman of the Administrative Committee of the Agency, presented Mr. MacDonald with an address, describing the large share which the Jews of America had taken in the financial support of the upbuilding of a national home for the Jewish people in Palestine, in reliance upon their confidence and trust in the mandatory power; referring to the establishment of the enlarged Jewish Agency and its plans for large-scale development, the execution of which must depend, in large measure, on the practical steps that will be taken by the mandatory power to restore confidence in the safety of life and property in Palestine; reciting the efforts which had been made to create better understanding between Arabs and Jews in Palestine, and expressing a desire to take further steps in this direction; and insisting that "to achieve these and other parts of a comprehensive program of the Jewish Agency, appropriate provision must be made by the government that the terms of the Mandate shall be sympatheti-

cally carried out." The address went on to say that any declaration along these lines on the part of the mandatory government will have no practical significance, "unless applied in a willing and cooperative manner by sympathetic administrative officials in Palestine."

Mr. MacDonald promised to forward the memorandum to the Colonial office for examination, and said that the delegation might rest assured that the British Government fully intends to carry out its already declared policy and its duties in regard to the Mandate, and to see that law and order are impartially maintained.

Interest in Palestine events was not confined to the Jewish community; the entire American public was profoundly stirred. The press gave much space to reports of the Arab uprising and of the subsequent proceedings and official investigation by a Royal Commission appointed by the British Government. On August 25th, the third day of the riots, Honorable Emanuel Celler of Brooklyn, N. Y., a member of the House of Representatives, telegraphed to the Secretary of State, suggesting that a United States battleship be dispatched to Palestine to protect the lives and property of American citizens. On the following day, the Department, instead of taking the customary action of instructing our consular representative in Palestine to demand adequate protection for American citizens at the hands of the local authorities, took the unusual step of instructing our Ambassador at London to express to the British Government the earnest hope of our government that immediate and comprehensive steps would be taken for the restoration of order. This was done, it was officially stated, to impress the British Government with the profound concern felt by our government over the situation in Palestine in general, and the report of the killing of twelve students of the Yeshiva Kenesseth Israel at Hebron, all of whom were American citizens, in particular.

Resolutions protesting against the outbreaks and expressing sympathy with the Jewish people were adopted by many non-sectarian and non-Jewish groups, such as the American Federation of Labor, the City Council of Cleveland, Ohio, and a meeting of Christians of all denominations, which was held under the auspices of America's Good Will Union in a

church in New York City on September 15th, 1929. On the other hand, a group of American Arabs appealed to the Secretary of State, to Sir Esme Howard, then British Ambassador at Washington, and to Premier MacDonald, to help bring about the revocation of the Balfour Declaration, reduce Jewish immigration to Palestine, and set up a representative government there.

The subject of Palestine was officially brought to the attention of Congress on January 7th, 1930 in a speech delivered by the Honorable Samuel Dickstein of New York City, a member of the House of Representatives, in the course of which the appointment of an international commission of inquiry, the organization by the British authorities of a Jewish militia, and the granting of permission to Palestine Jews, under proper safeguards, to bear arms for self-protection were made.

In the meantime, the American Jewish community maintained a lively interest in Palestine affairs, anxiously following the progress of the investigation of the British commission, headed by Sir Walter Shaw, and taking sides in the controversy which followed the plea by Dr. Judah L. Magnes, dean of the Hebrew University at Jerusalem, for an Arab-Jewish understanding,—a controversy, it should be said, which probably would not have been as intense as it was for a time, had Dr. Magnes' complete statement, instead of a somewhat misleading abstract, been before the community. The report of the Shaw Commission, made public on March 31, 1930, was received with amazement and chagrin by American Jewry. In agreement with the Jewish communities in other lands, the American community regarded the report as an attempt to "whitewash" both the Palestine authorities and the Arab leaders, and to throw much of the blame for what had occurred upon the victims of the outrages. Several protest meetings were held, and resolutions branding the report as biased and unjust were adopted.

The announcement made in June of the temporary suspension of immigration to Palestine, pending the completion of the inquiry into the immigration capacity of the country by another British Commission, was protested against as another act prejudicial to the success of Jewish effort in Palestine. In spite of the heat of the day, a huge procession

was organized in New York City on June 5th, as an expression of grief and disappointment. These found an echo in the Congress of the United States, where, on June 17th, 1930, the Honorable Hamilton Fish, Jr., a Representative from New York City, spoke on the matter, expressing the view that "it may become necessary for the government of the United States to call upon the government of Great Britain to inquire with regard to its future intentions in Palestine." Mr. Fish went on to say: "For us in America, the situation in Palestine is of particular concern. Our Jewish citizens have poured tens of millions of dollars into the country for the purpose of upbuilding it. They have made great sacrifices so that there could be laid a basis for a new center of Jewish civilization, and so that tens of thousands of Jews in Eastern Europe, suffering from ecnomic destitution and political and religious discrimination, might find a haven."

The situation in Russia, especially as respects the status of religion and particularly Judaism, was the subject of lively discussion within the Jewish community, especially during the brief period corresponding roughly to the months of February and March 1930, when the persecution of religion in Russia was being universally condemned, following a declaration by the Vatican, published February 9, 1930, appealing to all creeds to raise their voices in protest

The perilous state of the Jewish religion in Russia was referred to and discussed by the Executive Committee of the American Jewish Committee in the report submitted by it to the 23rd Annual Meeting of that organization, on November, 10th, 1929, as in many preceding reports. The American Jewish Congress called a conference on the subject early in December in New York City. When, in February, various churches in America decided to act in compliance with the suggestion which had been made by Pope Pius XI, a large part of the Jewish community showed eagerness to participate in the movement.

On February 19th, the Synagogue Council of America, representing the three national synagogue federations and the three national associations of rabbis, adopted a resolution expressing the solidarity of Jews with the world-wide

protest and calling upon their "brethren of the House of Israel in this land of freedom to repair to their synagogues on the Sabbath, March seventh, to offer up public prayer that the campaign against religion in Soviet Russia may come to a speedy end, giving way to that brotherhood which is the flowering of God's spirit on earth." This appeal was widely heeded. On February 23rd, a Jewish protest meeting in Chicago decided to appoint a committee, headed by Bernard Horwich, to raise a fund of $100,000 to aid rabbis and other religious functionaries in Russia.

The American Jewish Congress called a conference of national Jewish organizations in New York City on February 27th, which decided to proclaim Sunday, March 16th, the day set aside by the Christian Churches, as the national day of protest by American Jewry; and on that day meetings were held in several cities, the most noteworthy being the one held in New York City under the auspices of the Congress which was addressed by United States Senator Simeon D. Fess and Representative Hamilton Fish, Jr.

In some of the many speeches delivered at these meetings, statements were made derogatory to the enterprise of settling Jews on the land in Russia, especially to the effect that the agricultural collectivization program of the Soviet Government would be harmful to the work already accomplished by Jewish agencies. Because of such remarks, James N. Rosenberg of New York City, President of the American Society for Jewish Farm Settlement in Russia, publicly protested against disparaging statements made without substantiation.

During the agitation against the anti-religious policy of the Soviet government, the Jewish community was aroused by reports of the arrest of fourteen communal leaders, including rabbis, in Minsk, and their probable execution. These reports were officially denied in a message to United States Senator William E. Borah.

Outside of the Jewish community, the protest against the Soviet policy was also widespread and vociferous, and there were a number of meetings under interdenominational auspices in which Jews participated. The subject was brought up for discussion in the United States Congress in speeches by Representative Samuel Dickstein and Hamilton Fish, Jr.,

of New York. A resolution of protest was also adopted by the Legislature of the State of New York. Within and outside the community, however, there were a few dissenting voices, which expressed fear that the agitation will be utilized by the Communist leaders as a pretext for frightening the Russian masses with the bogey of a "capitalist" war against Russia. Ninety-six clergymen, including several Jews, issued a declaration pleading for "a note of humility and a recognition of historical facts" in the protests being made, and that "whatever values be born of the Soviet social experiment should be given the opportunity to mature."

The situation of the Jews in Poland, which has been a matter of profound concern to the Jewish community of the United States ever since the close of the World War, was the subject of a number of important conferences during the past year. In October, when Mr. Tytus Filipowicz, then newly appointed minister (later ambassador) of Poland arrived in the United States, he stated in an interview with a representative of the Jewish Telegraphic Agency, that the wretched economic situation of the Jews in Poland is the unfortunate but inevitable result of the reorganization of the economic life of the country, which is having the effect of eliminating, to a large extent, middlemen, a great many of whom were Jews. The government of Poland, however, stated Mr. Filipowicz, is doing its utmost to relieve this situation by facilitating the process of the liquidation of ghettos and raising the level of the Jewish population through better education and technical training.

In January, a delegation of the Federation of Polish Jews in America, headed by Benjamin Winter, President, submitted a memorandum to Mr. Filipowicz, suggesting that economic conferences be held in Poland to discuss the plight of the Jewish population and that representatives of the American Jewish community be invited to participate in the discussions. The minister promised to forward the memorandum to his government with a favorable recommendation. The document pointed out that while it is true that spread of the co-operative movement in Poland is resulting in the displacement of large numbers of Jewish middlemen from the field of commerce, yet that Jews suffer in addition

from racial discrimination and from the fact that the taxation system is so designed as to cause the fiscal burden to fall most heavily on the urban population, of which the Jews form so great a part. Furthermore, certain Tsaristic restrictions against Jews are still in force, and charges that Jews are discriminated against in government employment and that there exists a spirit of non-cooperation on the part of various government organs with the Jewish representatives in the Sejm, have been frequently made. In March a joint conference on Poland was held under the auspices of the American Jewish Congress and the Federation of Polish Jews. One of the speakers, Dr. Joseph Tanenbaum charged that the conversion of many industries to government monopolies has had the effect of excluding many Jews from employment; Jews are also discriminated against in the matter of bank credits and are not admitted to administrative positions; in spite of the fact that the Jews, who constitute only 11% of the population, contribute 40% of the taxes, they are forced to maintain institutions of learning at their own cost because of the failure of the government to provide adequate facilities at public expense. The meeting concluded with the adoption of a resolution urging the Polish Government to call a conference of government representatives and the Jewish Deputies in the Sejm to devise means for alleviating the wretched situation of the Jews. In May, at the 22nd annual convention of the Federation of Polish Jews, a resolution was adopted again calling attention to the discriminations in Poland against Jews in the political and economic field, and expressing regret that the Polish government had not yet called the conference suggested.

In the meantime, in April, there was a meeting of seven Jews and seven non-Jews of Polish birth in New York City, at which the relations of the respective groups both in the United States and Poland were discussed, and at which it was agreed that a permanent committee on good-will between Polish Jews and Christians be established. This committee was actually instituted toward the end of May. Another conference between the two groups was held in the middle of June; two of the Polish non-Jews who participated and who were about to leave for a visit to Poland, promised to urge the government to call the economic conference suggested.

As was not the case in the preceding year, when the situation of the Jews in Roumania was a comparatively peaceful one, the American Jewish community was compelled, during the past year, to watch with considerable concern the progress of Jewish life in that country. It will be recalled that toward the end of the spring 1929, the Roumanian Government introduced a law providing for reorganization of the Jewish communities on lines which met with the condemnation of most of the sections of the Roumanian community. Their protest was seconded by that of the United Roumanian Jews of America, who were informed by the Roumanian Legation at Washington that objections to the new law are untenable because it merely places the Jews of Roumania in the same position, insofar as their religious organization is concerned, as the Jews of the United States and other western countries. This explanation, however, satisfied neither the Jewish organizations in Roumania nor those in the United States, and the Communities Law remains one of the sources of dissatisfaction on the part of Jews with conditions in Roumania.

In December, 1929, after the National Peasant Party, headed by Dr. Juliu Maniu had been in power for almost a year, reports began coming from Roumania that all was not well there and that sporadic outbreaks against Jews were taking place. These reports dissipated much of the optimism which had been felt by American Jewish communal leaders following the change in government in Roumania. The reports of these incidents were called to the attention of the Roumanian Legation at Washington by the United Roumanian Jews of America. On December 19, Charles A. Davila, the Roumanian Minister, called upon Dr. Cyrus Adler, the President of the American Jewish Committee, in New York City and discussed with him the Jewish situation in Roumania. Mr. Davila stated that it was his desire on behalf of the Legation to renew and continue the useful contact with the American Jewish Committee, which had existed during the lifetime of its late president, Louis Marshall. Dr. Adler expressed the hope that the Minister would be in position in the near future to give assurance that a congress of Jewish Communities in Roumania would be called for the purpose of giving the Jews an opportunity for expressing their views

on the subject of the new Communities Law. Mr. Davila stated that the government had taken strong measures to reestablish order after the recent outbreaks and had punished those found guilty of complicity in them.

In May came reports of new outbreaks, following the election to the Roumanian parliament of Professor Cuza, notorious prophet of anti-Semitism. Protests were voiced by the United Roumanian Jews of America, the American Jewish Congress, and the American Jewish Committee. In the absence from the country of Mr. Davila, the Charge d'Affaires of the Legation gave assurances that the reports of excesses were, in a great many cases, exaggerated; the Charge supplemented this information with the gratuitous advice to the Jews of America that "it would be to the ultimate interests of the Jews to ignore the undoubtedly regrettable excesses in which some few Jews have been beaten or their shops looted, in order to insure for the vast majority the possibility of earning a good living, instead of doing everything to perpetuate the misery of the great mass of Jews." As this article is being written, reports of anti-Jewish disturbances continue to come from Roumania.

But Jewish communal activities in connection with external or foreign interests of American Jewry were not confined to the political situation of overseas Jews; great attention continued to be devoted to their material needs, in the struggle for adaptation to new economic conditions in Eastern Europe, and in the difficult task of rebuilding a Jewish homeland in Palestine. It will be recalled that, at a conference called by the United Jewish Campaign in May, 1928, the decision was reached to continue the work of rehabilitation in Europe and to launch a drive for not less than $2,500,000 in 1930, for this purpose. In view of the consummation of the enlargement of the Jewish Agency, it was felt by the leaders of the Joint Distribution Committee that two separate campaigns, one for Europe and another for Palestine, would be unwise, and at a conference of representatives of the Joint Distribution Committee and American members of the Jewish Agency, held on January 17, 1930, an agreement was reached for a joint campaign for $6,000,000, of which $3,500,000 was to be devoted to the work of the Joint

Distribution Committee and $2,500,000 was to be the American contribution to the 1930 budget of the Jewish Agency for Palestine. The new campaign was entrusted to the leadership of Paul Baerwald, David M. Bressler, William M. Lewis, and Morris Rothenberg. The outcome of this conference was greeted with enthusiasm as presaging, as Felix M. Warburg expressed it, "a lasting and permanent unity in American Israel." The new effort, which was given the name Allied Jewish Campaign, was launched at a national conference at Washington, D. C., on March 8, 1930; this was followed by local campaigns in many communities in the United States, while some have postponed activity because of prevailing unfavorable conditions.

Because of preoccupation with the political situation in Palestine, the efforts put forth to gather funds for the emergency created by the Arab outbreaks, and the time required to inaugurate the Allied Jewish Campaign, together with the business depression which set in in the United States in the fall of 1929, the Jewish community of the United States, like its sister communities in other countries, marked time, as it were, insofar as new work for Palestine was concerned. But, thanks to the generous cooperation of several American Jews, who advanced large sums, those activities in Palestine which are under the control of the Jewish Agency did not altogether lack financial support from the United States.

Nevertheless, there were a few activities which deserve recording. The Executive Committee of the Palestine Economic Corporation, at a special meeting held on October 10th, 1929, considered the critical situation then existing, and decided that it could be of most effective help by further promoting the building of small homes for the workers,—an activity to which it had previously allocated large funds. The Corporation, whose president is Bernard Flexner, therefore voted a further appropriation of $250,000 to be used to aid private enterprise in this direction. At the same time, it was the sense of the Corporation that a fund of $1,000,000 was urgently needed for the purpose and that an effort to secure additional capital therefor should be made.

At about the same time, the American Palestine Jewish Legion, composed of men who had served under the British

flag in Palestine, during and after the World War, established a separate organization to encourage the establishment by former Palestine legionnaires of colonies in the Holy Land. The Arab riots led to public agitation for the immigration of American Jews to Palestine, and in February, 1930, the first group of American *halutzim*, comprising fifty persons of both sexes, left for the Holy Land. Several months later, in June, 1930, the Young Judaea, the organization of the Zionist Youth, at its annual convention, decided to promote among Jewish parents the idea of sending children to Palestine for secondary schooling. The fact should also be noted that in December, 1929, Hadassah, the women's Zionist organization, announced that Dr. Henry I. Wachtel of New York City had given a fund of $10,000 for the establishment and maintenance of a dental clinic in connection with the Nathan and Lina Straus Health Center in Jerusalem.

Probably the event which is likely to prove most significant was the conference in Washington, D. C., on November 24th, 1929, of leading Zionists and non-Zionists, which was participated in by the Honorable Louis D. Brandeis, Justice of the Supreme Court of the United States, for the purpose of considering, in general, ways and means of promoting the development of the Jewish settlement of Palestine on business, as distinguished from philanthropic, lines, and, in particular, the organization of a financial corporation, such as had been decided upon at the meeting in Zurich, in August, of the Council of the Jewish Agency. At this conference, Justice Brandeis expressed his sustained faith in the ability of the Jewish people to overcome all obstacles in the path to their goal, and urged that the American community help to provide the financial means. The conference, which was presided over by Felix M. Warburg, heard reports on Palestine resources from engineers, from persons who had had experience in initiating various enterprises there, and from the Chairman of the Palestine Economic Corporation, and adopted a resolution affirming its belief in investment possibilities in Palestine, favoring the organization of an "American business corporation with a view to furthering the economic development of Palestine," and providing for the appointment of a committee to consider the most effective action required and report back to the conference.

Justice Brandeis' participation in this conference and his expression of willingness to advise the leaders of the Jewish Agency, encouraged a group of members of the Zionist Organization of America to suggest that an effort be made to secure a resumption by Justice Brandeis and those Zionists who held his views, of their active cooperation with the Organization, which they had suspended in 1921, when their program for Palestine work was rejected by the convention of the Organization. A committee was appointed to negotiate with Judge Brandeis and his followers and, after conference, a memorandum of the conditions upon which this group would agree to resume their cooperation was published over the signatures of Judges Brandeis and Julian W. Mack, Robert Szold, and Jacob de Haas. At the subsequent convention of the Zionist Organization of America, held in Cleveland in July 1930, these terms were somewhat modified by mutual agreement, and the way opened to the active participation of the small but influential so-called "Brandeis-Mack" group, which had been working independently, in the labors of the organization.

We come now to communal affairs of domestic concern. In the field of religion it is interesting to note that at the 40th annual convention of the Central Conference of American Rabbis, held in Detroit in July 1929, a thoroughgoing revision of the Union Prayer Book in use in more than 400 reform congregations in the United States was decided upon. Eight former presidents of the Conference, in their addresses, voiced a plea for a more dignified pulpit, calling upon the American Rabbinate to devote their activities to a greater extent to the affairs of their communities, in particular to the religious training of the youth. At the 29th annual convention of the Rabbinical Assembly, an organization affiliated with the Jewish Theological Seminary and the United Synagogue of America, the establishment of a tribunal to interpret Jewish law in the light of modern conditions was urged. Complaint was made here, as in the Central Conference convention, that the synagogue is being invaded by secularism because of a number of factors, includ-

ing an overreaching building ambition, the combination of social and athletic with religious activities, and "Babbittry" in the pulpit.

At the annual convention of the Union of Orthodox Rabbis held in May 1930, a number of rabbis declared that it was impossible for them to refrain from voicing the pain they suffered because of the uncertainties of their positions, meagre salaries, and unpleasantnesses connected with their relations with lay officers of their congregations. Nevertheless, the Union decided on steps to raise funds to help impoverished rabbis and other religious functionaries in Europe and Palestine.

Financial difficulties were experienced by several religious educational institutions. In March, the Yeshiva Rabbi Solomon Kluger in New York City, formed twenty-five years ago as a free parochial school, was compelled to close its doors, forcing 600 children to seek other schools. The reason cited for the lack of funds was the removal of former supporters of the school from the neighborhood. A similar fate overtook the Talmudical Institute of Harlem, organized twenty years ago, with 200 pupils, and the Yeshivah Tiphereth Jerusalem, also in New York City, had to suspend all but six of its twenty-four classes. Toward the end of June, a United Yeshivah Chest was organized in New York City, for the purpose of placing the administration of these and six other Yeshiboth, which had also been experiencing financial difficulties, on a sound budgetary basis.

Toward the end of 1929, it became known that the Yeshivah College of America, which had been established in 1928 by the Rabbi Isaac Elchanan Theological Seminary, and for which, together with the Seminary, costly new buildings had been erected only a year earlier, had for several preceding months been unable to secure sufficient funds to meet its operating costs. Its Board of Directors held a special meeting at which they decided to inaugurate an emergency annual membership campaign for $250,000 toward the $400,000 budget required by the institution, the directors pledging themselves to contribute the balance.

The Jewish Theological Seminary of America, it was announced in February 1930, expects in the near future to make an effort to raise an endowment fund of $5,000,000,

with a contribution of $500,000 made by Julius Rosenwald of Chicago in memory of Louis Marshall, as a nucleus.

To support the Yeshivah College and other orthodox seminaries in America was one of the resolutions adopted by the convention of the Young Israel, an orthodox youth organization, in June 1930. Another significant resolution adopted by this body was one deprecating the decay of the Yiddish among the Jewish youth, as a factor leading to a breach between them and their parents.

The "mushroom" synagogue evil, which crops up in large cities at the time of the High Holidays, was condemned by the Union of Orthodox Jewish Congregations in a public protest. Practical steps to combat the evil were taken when, in September 1929, 25 congregations in New York City joined forces to provide synagogue facilities for those who could not be accommodated in permanent houses of worship. A month earlier, a conference of orthodox laymen and rabbis of seven southern states was held in Savannah, Ga., at which it was decided to establish the Southern Orthodox Rabbinical Council. This action followed the establishment, in April, by the Union of American Hebrew Congregations of a sectional department embracing the southeastern status of the Union, following a convention in Atlanta of representatives of Reform congregations in that region.

In connection with religious observances, a significant resolution was adopted by the Conference Committee of National Jewish Women's Organizations, at a meeting in December. This resolution urged observance of the Jewish dietary laws at all dinners and other public functions under Jewish auspices, and strict adherence to the Sabbath in all public institutions maintained by and for the Jewish community.

The subject of calendar reform continued to hold pblic interest during the period under reivew. The League for Safeguarding the Fixity of the Sabbath engaged in an educational campaign to explain how the reform favored by the National Committee on Calendar Simplification would be detrimental to Judaism because it would destroy the existing fixed periodicity of the Sabbath; the League also communicated with members of Congress on the subject,

and attacked the report of the National Committee when this was published. No steps were taken in the recent Congress, however, to pass the resolution introduced by the late Stephen G. Porter, regarding the calling of an international conference, and it now appears that the proponents of the 13-month 28-day calendar are concentrating their efforts on persuading the League of Nations to call such a conference.

In the field of Jewish culture, mention should be made of the organization of a General Committee on Jewish Religious Radio Programs, which, with the cooperation of the National Broadcasting Company, which made its facilities available for the purpose, broadcast a series of Jewish programs over a large network every Sunday beginning with November 3, 1929. In its announcement, the Committee, of which David N. Mosessohn of New York is Chairman, Henry S. Hendricks, Treasurer, and Rabbi Samuel M. Cohen, Secretary, explained that its programs would aim to foster and inspire general human aspirations, and to bring out the cultural values of Judaism in their relation to the pattern of American life.

The strength of the Jewish Yiddish culture movement in the United States was brought to public attention by well attended convention of the Yiddishe Kultur Gesellschaft (Yiddish Culture Society), which was held in New York City in March, 1930, at which plans were discussed for the spread of Yiddish.

That a greater percentage of Jewish children, than was thought, receive some sort of Jewish education was the encouraging statement of Dr. Julius Maller of Teachers' College, Columbia University, before the conference of the Religious Education Association in Baltimore, in February 1930. On the basis of questionnaires answered by children in a large number of public schools in New York City, he found that 69.6% of the boys and 37.2% of the girls receive such training, to a greater or less degree.

That the responsibility for Jewish education is increasingly becoming a communal responsibility rather than the function of synagogues or small groups was the consensus of leaders in the Jewish educational movement, who ad-

dressed the National Council for Jewish Education at Port Jervis, New York, in June 1930. Reports of educational surveys of Omaha, Neb., Buffalo, N. Y., Boston, Mass., Detroit, Mich., and other cities were presented, showing that from 30% to 60% of Jewish children in these communities receive a Jewish education.

There were several noteworthy events in the field of communal organization. One of the conclusions reached as the result of a three-year study made under the auspices of the Jewish Communal Survey of Greater New York was that the metropolis needs one central agency for the support of the Jewish philanthropic societies of the city instead of the two now in existence, one for Manhattan and Bronx Boroughs, the other for Brooklyn. Steps to carry this suggestion into effect have already been taken and the consolidation is expected to take place before long.

Another effort to avoid duplication and overlapping in Jewish social work was the formation, at Chicago, in December 1929, of a National Council of Jewish Agencies by four organizations for the relief of the tuberculous in Denver, one in Los Angeles, a hospital at Hot Springs, Ark., and the Hebrew Sheltering and Immigrant Aid Society. The Council will endeavor to coordinate the fund-raising activities of these societies so as to promote economy and prevent conflict of effort. In Detroit, a Federation of Orthodox Congregations was established with the threefold purpose of 1) checking appeals on behalf of non-existent *Yeshiboth* in Europe and Palestine, 2) regulating Kashruth, 3) centralizing communal activities with a view to greater efficiency and economy.

In March 1930 announcement was made that an agreement for setting up a *modus vivendi* for the discussion of, and cooperation with respect to, questions of common concern to the American Jewish Committee and the American Jewish Congress had been reached. This agreement, which grew out of a resolution adopted at the convention of the American Jewish Congress in May 1929, provided for the appointment of conference committees by the two bodies whenever it is believed by their presidents that consultation is desirable.

Consideration of the proportion of Jews among criminals was brought to the foreground of communal attention by some remarks made in the course of a Hannukah address by Judge Nathan Cayton, a Jew, of Washington, D. C. Stating that Judaism is confronted today with a situation requiring Maccabean courage, Judge Cayton explained that he referred to "the crime wave—the Jewish crime wave," and went on to say: "Almost overnight we seem to have produced far more than our share of criminals of every class and description . . ." This statement, given prominence in the press of Washington, aroused indignation there and in other parts of the country; it was condemned by Rabbi Abram Simon in a sermon before his congregation at the capital, and protests were voiced by several organizations. With a view to furnishing the public with actual facts, the American Jewish Committee issued to the press statistics which it had gathered in 1926, covering the decade from 1917 to that year. These showed that, whereas Jews comprised over 27% of the population of New York City, only 19% of the inmates of the city's penal institutions during the decade were Jews, and that, whereas Jews constituted a little over 16% of the population of the state as a whole, only a little over 10% of the inmates of state penal institutions during the period were Jews. That Judge Cayton's charge was inaccurate was shown also by evidence from other quarters. At the request of Judge Otto Rosalsky, of the Court of General Sessions of New York City, Dr. Edwin J. Cooley, the chief probation officer, compiled figures showing that the decline in both adult and juvenile delinquency among Jews in New York City was proceeding at a faster rate than among non-Jews; Dr. Cooley also cited figures for Buffalo and Newark which showed the same tendency. Like testimony was given by the Jewish Committee for Personal Service, whose representatives visit the two state prisons of California. At the conference of the Religious Education Association, already referred to, Dr. Julius Maller, made public the results of an extensive survey on juvenile delinquency made by him on the basis of the records of the Children's Courts of Manhattan, Bronx, and Brooklyn. Dr. Maller found that the proportion of Jewish delinquencies had decreased from 31% in 1909 to 14% in

1929, and he concluded that if the decrease continues at the same rate, the proportion of Jews among youthful delinquents will be practically negligible within a decade; he credited the improvement in the past two decades partly to the efforts of Jewish educational agencies.

Another subject which was given considerable attention by the community during the period under review was discrimination against Jews seeking employment. At the convention of the New England sections of the Council of Jewish Women held in Providence in November, 1929, Mrs. Frances Pollak, Chairman of the Council's Committee on Vocational Guidance, stated that surveys made in 38 states show that great difficulty is experienced by Jewish girls seeking employment. At the convention of the Council held in Los Angeles, Cal., in January, 1930, Mrs. Estelle M. Sternberger, National Executive Secretary, stated that ten thousand Jewish young women in New York and eight thousand in Chicago were without employment because of such discrimination. In May, the American Jewish Congress announced that a special committee was investigating this question. The subject was brought up in the United States Congress on May 21st, when the Honorable Fiorello H. La Guardia, of New York City, a member of the House, charged that discrimination is practised as against Jews in the matter of appointments to the United States Consular Service. A bill making it a misdemeanor for an employer to discriminate against an applicant for work on account of race, creed, or color, was introduced in the New York State Legislature by the Honorable Louis Lefkowitz, of New York City, a member of the Assembly, and the Governor of the State, in an address before the convention of the Independent Order Brith Abraham, in June 1930, deplored and condemned the practice and expressed the view that it could be combatted only by educational means.

The difficulty of Jews to gain admission in some of the leading medical schools of the country was commented on at a meeting in November 1929 of the Association of American Medical Colleges by Dr. A. M. Schwitella, Dean of the St. Louis University School of Medicine. In the same month, Professor Frank Gavin of the General Theological

Seminary, reported the results of a study of this phase of anti-Jewish discrimination to the Committee on Goodwill Between Jews and Christians of the Federal Council of the Churches of Christ in America. One of the most significant points made by Professor Gavin was that this discrimination had become so intense as to force many American Jews to enroll in medical schools abroad, especially in Scotland.

Besides these and other chronic manifestations of racial prejudice and religious intolerance, there were few significant overt evidences of ill-will against Jews during the past year. At the University of Wisconsin, a Jewish student brought suit at law against a private corporation operating a residential hall for students, alleging that she had been refused a room at a residential hall on the ground that she was Jewish. In June, Mrs. Meta Berger of Milwaukee, a member of the State Board of Regents stated at a meeting of the Board that such discrimination was common at private rooming houses for students and made a plea for an investigation of the matter, which was ordered. In April, the American Jewish Committee made public a report of several anti-Jewish manifestations with which it had dealt since its annual meeting in November 1929; these were all of a relatively mild character, except one which concerned a virulently anti-Jewish article in a monthly publication published in Florida.

The movement for promoting good-will between Jews and Christians, inaugurated several years ago by the Federal Council of Churches of Christ in America, was prosecuted during the period of review with great vigor. In September 1929, Bishop Francis J. McConnell, president of the Council, announced that, contrary to reports, the work of the Committee on Good-will would not only be continued but would be increased. "The Committee," he stated, "works among the constituent churches of the Council to educate Christians about Judaism, to construct more desirable attitudes towards Jews, and to improve our relationships with Jews. The Committee has absolutely no proselytizing interest, intent, or effect." During the fall of 1929 and the succeeding winter, the work of the Goodwill Committee took the form of sponsoring seminars in Boston and St. Louis, group lunch-

eons, union services, and conferences in over 30 cities and in several rural sections, and talks with young people's groups in several churches; meetings and conferences were held also in a large number of universities, colleges, and theological schools.

The question of Bible Reading in the Public Schools was brought to the front in May 1930, when Joseph Lewis of New York, President of the Free Thinkers Society brought suit as a taxpayer against the Board of Education as to the right of the latter to permit the singing of hymns and the reading of scriptural passages in the public schools. When the case came up in June, counsel for the Society urged, first, that the certain Biblical passages are meaningless without explanation, and, second, that Bible reading is a form of religious worship. The case was dismissed by the Court without an opinion.

The matters of compulsory Bible reading in public schools and of curtailing the hours of attendance at such schools to allow additional time for religious education were earnestly considered at the convention fo the Central Conference of American Rabbis, at Newport, R. I., in June 1930. After the presentation of a report on the subject by the Rev. Dr. Edward N. Calisch of Richmond, Va., Chairman of the Committee on Church and State of the Conference, it was decided to continue opposing the spread of these practices. The Conference had taken part in preventing the introduction of Bible reading in the public schools of Memphis, Tenn., and in defeating a bill ot curtail school hours in New Jersey. The Executive Council of the New York branch of the United Synagogue of America adopted, in June, a resolution condemning the latter practice. An attempt to introduce it in Philadelphia in February 1930, failed, the Board of Education expressing the view that the plan ignores and directly contravenes the principle of separation of Church and State, and that it would have the tendency to divide pupils into sectarian groups during the time they are under the charge of the Board of Education, a course repugnant to the spirit of our democratic institutions.

Early in May, an Inter-Faith Committee, New York City, consisting of leading Protestants, Catholics, and Jews,

decided to request the school authorities to grant high school students credit for religious and biblical studies pursued outside of the schools. At the same time, this Committee declared that it holds "that religious instruction must be left to the church, the synagogue, and the home," and that it is unalterably opposed to any gttempt to give such instruction in the public schools of New York City, and to identify or segregate the pupils in such schools as to their religious belief or unbelief.

In this connection, the fact that courses in Yiddish and Hebrew were approved by educational boards in several cities is interesting. In February, the University Extension of Massachusetts offered a course, carrying college credits, in Yiddish literature, under Dr. A. A. Roback of Harvard University, sponsored by the Associated Y. M. H. A.'s and other organizations of Boston. The first lecture in this course was attended by about 400 persons. In May, the New York City Board of School Superintendents approved a course in Hebrew as an elective course in two high schools, this action being the culmination of an effort inaugurated a year ago by Avukah, the Student Zionist Federation. In the same month, the authorities of the University of Michigan announced that work in Hebrew would be acceptable as a prerequisite for admission in place of another classical, or a modern, language. The following month, Webster H. Pearce, Superintendent of Public Instruction of the State of Wisconsin, declared that he favored a similar innovation in the high schools of that state should there be demand sufficient to warrant the organization of regular classes in the subject.

During the year, a decision of the Supreme Court of Ohio brought to a close the public discussion of a question which had split one of the Jewish congregations of Cleveland and which had been in the courts for almost four years. The question was whether the trustees of the Cleveland Jewish Center had the right to alter the ritual in use in the services in such a manner as to convert the synagogue from an "orthodox" to a "conservative" house of prayer. An inferior court had dismissed, as outside the jurisdiction of the civil authorities, the action brought by a group of members who

objected to the changes inaugurated by a majority of the trustees, on the ground that they had committed a breach of trust in not maintaining the synagogue as was intended by the organizers. The plaintiffs carried the case up to the Court of Appeals, which upheld the lower court, and finally to the Supreme Court, which affirmed the decision of the Appeals tribunal. Peculiarly enough, the same inferior court which had dismissed this case as outside the jurisdiction of the civil authority, issued an order restraining the Cleveland Va'ad Ha-Kashruth from declaring that the meat sold by a Jewish agent of a Chicago packing house was not Kosher. The case was dragged through the courts for almost a month, being finally settled out of court upon the agreement of the packing house to recognize the authority of the Va'ad Ha-Kashruth. A similar suit brought by four butchers to restrain the Kashruth board of St. Louis from boycotting slaughterers and butchers not submitting to its jurisdiction was dismissed by the court of that city.

Another legal suit of Jewish interest was one brought by a Roman Catholic of Pittsburgh, Pa., to restrain the relatives of his deceased wife, originally a Jewess, who had been converted upon her marriage to him, from burying her according to Jewish ritual. The court denied to issue the injunction upon the submission of proof that the woman had reverted to Judaism during her last and fatal illness.

As in previous years, the question of alien immigration and naturalization were closely followed by the Jewish community. Jewish organizations cooperated with Christian and non-sectarian bodies, which favor a liberal attitude toward these matters, in opposing the passage of restrictive legislation and in favoring changes in the immigration law which would have the effect of facilitating the admission of relatives of aliens already in the country and make the administration of the law humane in other respects. The American Jewish Committee and the American Jewish Congress with the cooperation of their affiliated bodies combatted the proposed registration of aliens and sent representatives to hearings before committees of both Houses of the United States Congress, at which various proposed measures were discussed. But the record of the first regular

session of the 71st Congress was largely a negative one, in respect of both the liberalization of immigration and naturalization laws and efforts to make them more restrictive in character.

II

OTHER COUNTRIES

The leading events of Jewish interest in other countries than the United States, will be classified, as in previous years, as follows: (A) Western Countries, (B) Eastern Countries, and (C) Palestine. In a separate section (D) such matters of international concern as have not been mentioned elsewhere will be briefly referred to.

A. Western Countries

Canada

The Quebec school question which has been a topic of lively discussion in the Canadian Jewish community for a number of years, was settled during the past year in a manner which appears to satisfy those Jews who favor a separate school system for Jewish children and those opposed to this idea. As will be recalled, the Province of Quebec has no secular public schools as in the United States, or, indeed, in other parts of the Canadian Dominion. There is instead a French Catholic system supported by school taxes paid by Catholics, and an English Protestant system supported by Protestant rate-payers, each system controlled by a School Board. Each system receives also a share of taxes paid by "neutrals," i. e., corporations, the stockholders of which are of mixed faiths. As a result of historical development beginning at the time when the number of Jewish children was negligible, the latter have attended the Protestant schools, the school taxes of Jewish rate-payers being paid into the appropriations for the support of such schools, but Jews were not represented on the Protestant School Board and efforts to secure such representation failed and led to the demand for a separate school system for Jewish children to be controlled by a Jewish Board and supported by the taxes of

Jews, plus a share of the taxes of "neutrals." Last year it was reported that a *modus vivendi* between Jewish citizens and the Protestant Board of School Commissioners had been reached, but this report was not confirmed by subsequent developments. At the beginning of 1930, a group of Montreal Jews revived the agitation for separate schools for the 12,000 Jewish children of the city. The Provincial Government was anxious to solve the problem, and introduced and pressed to passage in the Legislature a bill providing for the appointment of a Jewish school commission which is to have the power to provide schooling for the Jewish children of Montreal, either by arrangement with the Protestant School Board, in Protestant schools, or, if satisfactory arrangements cannot be made, in separate Jewish schools. The Commission will be under the direct jurisdiction of the Superintendent of Education, and will have full control of all school taxes of Jews, plus a proportional share of the "neutral" taxes. The bill recognized that a part of the equity in Protestant school property belongs to Jews, by providing for a division of this property in the event that the Jewish Commission finds it necessary to establish separate schools. The passage of this bill has thus given the Jews of Montreal that voice in determining educational policies which had been denied them when representation of the Protestant School Board was refused; it may eventually result in the separation of Jewish school children from those of Protestant faith with whom they are now being educated.

In April announcement was made that the following had been appointed to the Jewish School Commission: Edgar M. Berliner, A. Z. Cohen, Nathan Gordon, Rabbi Herman Abramowitz, Dr. Max Wiseman, Michael Garber, and Samuel Livingstone (Chairman). Very few of these men were identified with the agitation for separate schools for Jewish children.

During the public discussion of the proposed reform there were several incidents which indicated that, in some sections of the population of the Province of Quebec, religious bigotry and anti-Jewish prejudice are still deeply rooted. The Archbishop of Montreal publicly denounced the government measure, alleging that it "would introduce non-Christian religious teaching." The Archbishop of Quebec

expressed the fear that the bill would be an opening wedge for secularizing the school system of the province. Several French weeklies, organs of the party in opposition to the Government then in power, were prompted to publish virulently anti-Semitic articles charging that the Jews are seeking control of the province and that the Government is a pawn in their hands. But Louis A. Taschereau, the Provincial Premier, and Athanase David, the Secretary, paying little heed to these outbursts, energetically went on pushing the education amendment through the Legislature, advising the Jews to pay no attention to the attacks as purely political in character.

The communal life of the Jews of Canada paralleled closely that of the Jews of the United States. There was the same interest in Palestine affairs and in the situation of the Jews in Russia, Poland, and Roumania. Canadian Jewry began to lay plans for aiding sufferers from the Arab riots on August 27th; two days later, Jewish members of the Canadian Legion, a World War veterans organization, offered the Premier their services to restore order in Palestine, and 600 enrolled for the purpose. In June 1930, a conference of delegates said to represent 25,000 Jews of Polish origin, adopted a resolution protesting against inequalities suffered by and the discrimination practiced against Jews in Poland, and requesting the Polish Consul General to bring this protest to the attention of his Government.

Latin America

The Jewish communities of Brazil and Argentine, like those in other countries, showed a profound interest in events in Palestine during the year. At a huge protest meeting held in Buenos Aires, Argentine, it was voted to raise a fund of one million pesos ($400,000) for Palestine emergency relief. At the same time, a group of Moslems in Argentine protested against the report that the Mosque of Omar in Jerusalem was to be bombarded. In October, a group of Arabs in British Honduras sent a protest to the British Government against the Balfour Declaration.

In June 1930, following three years of effort by the Argentine branch of the International Jewish Association

for the Protection of Women and Girls, a chartered society calling itself the Zwi Migdal and ostensibly a mutual benefit organization, was exposed as an efficiently operated white-slave ring, with branches in Poland, France, and other European countries. Eighty of the 450 registered members were arrested, and warrants issued for the remainder, who had fled the country before the exposure was completed. The property of the society, valued at about $250,000, was confiscated by the Government.

That Uruguay has for some years been to a slight but sustained degree a country of Jewish immigration was brought out in the report, issued at the end of June 1930, of the Montevideo Jewish Immigrants Protective Society, which is being supported by the American Hias. It appears that there is a steady influx of about 200 Jewish immigrants monthly. The movement began in a very small way in 1917.

The Jews in small provincial towns in Mexico are experiencing economic difficulties by reason of the fact that business competitors carry on agitation for a boycott against them. At the end of June 1930, the Jewish community of Mexico City received a letter signed by the heads of twenty Jewish families in San Luis Potosi reporting that a group of non-Jewish merchants had organized an open campaign against "Russian-Polish" Jews. In their organ *Vanguardia*, virulent attacks against Jews, coupled with incitation to boycott them, are published. The letter declares that what is happening in San Luis Potosi is characteristic of all provincial towns in which Jews live, and warns the more populous community of Mexico City that unless they aid in suppressing this agitation, the ruin of small settlements of Jews will result, followed by the spread of the agitation to the capital.

Great Britain

The Jews of Great Britain were as deeply stirred by the events in Palestine in August, 1929, as were their brethren in other countries. Being citizens of the nation which had issued the Balfour Declaration and which held the Mandate for Palestine, they were in a peculiarly advantageous position to follow closely the various steps of their Government to cope with the Palestine situation. Mass meetings at

which the Palestine outrages were mourned and protested against were widely held. Jewish laborers left their work on August 29th to attend a mass meeting in the Whitechapel section of London, at which addresses were delivered by Palestine and British labor leaders. A few days later another meeting was held at which Lord Melchett presided. On Sunday, September 1, 1929, 600 Jewish ex-service men marched to the tomb of the Unknown Soldier and placed a wreath at it in honor of those who fell as victims of the Arab outrages.

While a great part of the British public shared the indignation of the Jews and the greater part of the press echoed the popular demand for a firm hand in Palestine to stop the spread of the eruptions in the East and uphold the prestige of Great Britain, a not uninfluential section of the press utilized the Palestine incidents as an argument to support the demand that Great Britain should quit Palestine as a hopeless venture, but the Government soon gave assurances that such a step was far from its thoughts. (Details of the official acts of the British Government will be given below in the section on Palestine.)

The Jewish community of Great Britain also raised funds for emergency relief in Palestine, followed closely the proceedings of the Shaw Commission of Inquiry, received its report with scorn and indignation, took sides in the controversy which followed the proposal of Dr. J. L. Magnes for a Parliament in Palestine, and protested against the temporary suspension of immigration to Palestine which followed the appointment of the Simpson Commission to investigate its possibilities for immigration and development.

The British community also participated in the world-wide protest against the anti-religious campaign in Soviet Russia. The Chief Rabbi, Dr. Joseph H. Hertz, publicly protested against this campaign on many occasions, and was one of the speakers at an inter-denominational mass-meeting held in Albert Hall, London, in December, 1929, several months before the universal religious protest. A rather queer by-product of the Chief Rabbi's denunciations, which were coupled with expressions of regret over the apparent indifference of the Jews outside of Russia, was an editorial article in the *Catholic Herald*, London, in which the

communist anti-religious campaign was declared to be Jewish in origin, being an attempt to destroy Christianity, motivated by the hatred of Jews for that faith.

Several events in the communal life of British Jewry are worthy of note. In September, 1929, the Federation of Jewish Relief Organizations of Great Britain concluded an agreement with the Soviet Government for relief measures for the benefit of Jews in Russia. The Government agreed to meet pound for pound the Federation's contributions for the then ensuing year, placing its grant at the disposal of the Federation's representative, with the understanding that 60% of the combined funds is to be utilized for constructive relief, and the remainder for food, medical centers, and institutions for the helpless aged and children. The Government agreed also to permit the Federation to bring in, free of duty, machinery, tools and raw materials to be used toward the industrialization of declassed Jews. In February, a report from Moscow stated that an offer of the Federation to contribute $100,000, under this agreement, was rejected by the Comzet, the Soviet department supervising the land settlement and the industrialization of declassed Jews, on the ground that "the Federation is headed by Rabbi Hertz who is famous for his anti-Soviet speeches, and also because the Federation's relief activities can be utilized for anti-Soviet agitation."

In December, the League of British Jews, founded in 1917, principally to combat the notion that Jews constitute a separate nationality, decided, in view of the fact that it had not been called upon within recent years to give attention to any but minor matters, to place its affairs in the hands of a board of eight trustees instead of the annually elected Executive and Council.

The subject of empty synagogues was one of the chief topics of discussion at the Conference of Anglo-Jewish Preachers in July, 1929. The suggestion that services be held on Sundays to supplement those held on the Sabbath, which are poorly attended because economic conditions force many Jews to work on that day, found very few supporters; the view that Sunday services would be more harmful than beneficial to the preservation of Judaism appeared to prevail.

The subject of Shehitah, which had been before the community for a number of years, became again the topic of discussion because of the perfection of a machine, invented by Harris Weinberg of Leeds, which quickly and painlessly places animals to be slaughtered in a position for the knife. The machine was put through numerous tests by an impartial committee headed by Professor Hobday, a noted veterinary surgeon, who pronounced the pen practicable in every respect and recommended its general adoption wherever Shehitah is employed. Representatives of the Board of Jewish Deputies are now engaged in negotiating with Mr. Weinberg regarding the use of his machine.

Through the agency of the Joint Foreign Committee of the Board of Deputies and the Anglo-Jewish Association, the British communty gave attention to the situation of the Jews in Russia, Poland, Hungary and Roumania. Especially with regard to the last country, the Committee took practical steps to ameliorate the condition of the Jews. The Committee also closely watched the progress of the movement for the reform of the calendar, directing its efforts to the securing of the approval by the League of Nations of a scheme which will not have the effect of destroying the existing periodicity of the Sabbath.

Australia

As in other countries, the reaction of the Jewish community of Australia to the Palestine outrages of the summer of 1929 took the form of public meetings and the passage of resolutions of protest coupled with a pledge increasingly to aid in Palestine upbuilding.

A complete ban on European immigration, excepting only wives and children of residents, was inaugurated in March, 1930.

Union of South Africa

In this overseas Dominion of the British Empire, an event occurred during the year which was universally regarded by the Jews as a profound humiliation; it was a tremendous disappointment to that great number who believed they had reason to be proud of the progress of the

Jewish community of that country and of the contribution the Jews had made to its development. The event was the passage of a bill, setting up, for the next three years, a quota of only 50 immigrants per annum from all but twelve European countries besides the British Commonwealth and the United States. The twelve European countries excepted from the quota are Austria, Belgium, Denmark, France, Germany, Holland, Italy, Norway, Portugal, Spain, Sweden, and Switzerland. Inasmuch as, during recent years, practically no Jewish immigrants came from the exempt countries, whereas Jews comprised the bulk of the immigrants who came from the quota countries, the Jews of South Africa took the attitude that the bill was intended primarily to cut drastically the immigration of co-religionists who had been coming chiefly from Lithuania, Poland, and Latvia.

Dr. Daniel Malan, Minister of the Interior, who sponsored the bill, insisted that it was aimed at restricting the immigration of "non-producers," and that, while the restriction would fall heavily on the immigration of Jews, it was not against Jews as Jews that the bill was directed, but against "non-producers," a great many of whom, unfortunately, happen to be Jews. This explanation was far from satisfactory to the Jewish community, who regarded the bill as an aspersion on their worth and citizenship, especially when the debates in Parliament revealed the fact that anti-Jewish feeling was one of the chief motives underlying the support of the bill. Mass meetings were held in many places and petitions for the withdrawal of the bill were sent to the Government by many communities. But all these efforts were of no avail, as were also the impassioned protests of Jewish members of Parliament, and of other prominent members of the community, and even the powerful influence of General Jan Christian Smuts, former Premier of the Dominion, could not prevent the passage of the bill, although these factors did contribute to the passage of an amendment allowing the admission from the proscribed countries of a total of 1,000 additional immigrants per year, the wives and children of residents to be given the preference. On the other hand, despite the opposition to the bill—some say because of it—it was amended so as to have it go into effect on May 1, 1930, instead of July 1st, as originally provided

Inasmuch as the total net immigration of Jews in 1928 was somewhat over 2,500, the effect of the Malan bill, even if all the 1,000 non-quota immigrants are Jews, will be to cut the entry of Jews to about one-half of the 1928 figure. This reduction in the already pitifully small number of opportunities for sorely-tried Jews of East European countries to find a haven, was a source of intense sorrow to the South African community; but overshadowing that sorrow is the melancholy belief that the conviction they had been led to cherish that they had been accepted as an integral part of the population was a mere illusion, and that their notable contribution to the Dominion's welfare, publicly recognized and praised by the country's leaders, even by some of those who were most active supporters of the Malan bill, could not outweigh racial antagonism and religious bigotry.

Another legislative measure which, for a time, gave the Jews cause for deep concern was a slaughter of animals bill providing for the stunning of animals before slaughtering. Although this bill carried a proviso exempting animals slaughtered for food of Jews or Mahometans, the Jews feared that agitation by misinformed champions of the humane treatment of animals and by persons bearing ill-will towards Jews might lead to the deletion of this proviso and the consequent abolition of Shehitah, the Jewish ritual method of slaughter. To forestall such agitation, the Jewish Board of Deputies arranged to submit oral and written testimony to the Select Committee appointed by Parliament to consider the bill. In May, this committee submitted a report which, besides other things, supported the exemption proviso.

As in other countries, there were protest meetings in South Africa following reports of the Palestine events of the summer of 1929. Resolutions in which the outbreaks were traced to the unsympathetic attitude of the Palestine Administration were forwarded to the Premier, who is also Minister of External Affairs, and a deputation representing the Zionist Federation and the Board of Jewish Deputies waited upon him and personally urged him to make vigorous representations to the British Government. At the same time, there was general agreement that weddings and other social festivities should be postponed until after the cessation of the outrages.

An important incident in the cultural development of the Jewish community was the publication, early in 1930, of the first issue of the South African Jewish Year Book, covering the year 1929. This was compiled and issued under the joint auspices of the South African Jewish Historical Society, established in 1927, and the Jewish Board of Deputies. It is a volume of 396 pages (about 260 exclusive of advertising matter) and contains much valuable material on the history, composition, and organization of the Jewish community, including a directory of organizations and a section devoted to brief biographies of hundreds of Jews prominent in the arts, professions, commerce, industry, or community effort.

Portugal

Progress in the movement to bring Marranos in Portugal back into the Jewish fold, which is sponsored chiefly by the British Jewish community, was signalized in July, 1929, by the laying of the cornerstone of a synagogue which was then about to be erected in Oporto for the use of those who had officially returned to the Jewish faith.

According to a report submitted to the Anglo-Jewish Association, London, at their annual meeting in May, 1930, the synagogue at Braganza has been removed to larger quarters, a small congregation has been formed at Covilto, and a group of families at Belmonte meet every Saturday for instruction in Judaism. A theological institute has also been established to fit young men for teaching their fellow-Marranos, and a committee has been established in Holland to underwrite the salary of a rabbi to be appointed to serve the Portuguese community.

Italy

The status of persons not belonging to the Catholic faith, which had been undefined since the solemnization of the Concordat between the Vatican and Italy, was clarified by new laws promulgated during the year. In April, 1930, a law on the rights of non-Catholic clergy and on the education of non-Catholic children was made public. The right of clergymen of other than the Catholic denomination to officiate as ministers is fully confirmed, and they are author-

ized to attend the inmates of hospitals and prisons, having the right to give religious aid and comfort to inmates of these institutions, and to act as chaplains in the Army. Students of non-Catholic theological schools may postpone performance of military service until after leaving such schools. Parents of non-Catholic pupils in the elementary schools are permitted to have their children exempted from religious instruction in them, and the law makes provision for the formal religious instruction of such pupils on the school premises, when their number is sufficient to warrant it. In performing marriages, non-Catholic clergymen do so only as deputies of the civil authority, as the only marriage recognized as a religious union is one performed by a Catholic priest. The law recognizes no such thing as divorce. A marriage can be disrupted by annulment only. Catholics may secure annulment under the canon law, whereas non-Catholics may do so under the civil law, which is much more harsh. The dissatisfaction of the leaders of Italian Jewry with the laws on education, marriage, and divorce, was somewhat reduced by the terms of the law defining the rights of non-Catholic communities. Provision is made for the recognition of these as juridical bodies, having the right to own and convey property. Adherents of a non-Catholic faith must join the community of their faith in the city of their residence and pay a communal tax, and the community officials, elected by the tax-payers, have complete supervision over the religious, educational and charitable affairs of the community. It will be seen that this law will stabilize the Jewish communities, and give them a dependable income for the maintenance of the synagogues, religious schools, and charitable institutions.

Early in 1930, a Jewish Museum was formally opened at Leghorn. The museum is named in honor of Elijah Benamozegh (1822–1900), a noted rabbi of that city.

Germany

The history of German Jewry during the past year is virtually a mere repetition of dismal recitals of preceding years; the only hope for a change for the better lies in the improvement of the economic conditions of the masses,

whose wretched plight renders their minds fertile soil for the seed of all kinds of hatred, especially hatred of the Jew, for which generations of propaganda had already prepared them.

The political character of anti-Semitism in Germany and the extent of its influence were indicated during the fall of 1929, when a movement was initiated by Alfred Hugenberg, leader of the Nationalist Party, and Adolph Hitler, leader of the National Socialists, to get Germany to repudiate the guilt of starting the World War, which is a section of the Treaty of Versailles, and to refuse to pay war reparations as provided under a plan which had just been elaborated by an American, Owen D. Young, to supersede the Dawes Plan. In order to obtain this pronouncement in the form of legislation, it had to be referred to the Reichstag by one-tenth of the number of citizens who voted at the preceding national election. The two reactionary parties began to organize such a referendum early in October, 1929. In their efforts to misguide the people as to the Young Plan, they appealed to the popular anti-Semitism which these parties had been sedulously cultivating since the Peace Conference. Their propaganda went to such absurd lengths as to declare that the late Walter Rathenau was the originator of the Young Plan which had for its purpose the destruction of the German people; the proposed international reparations bank, it was averred, was to be "the headquarters for the Jewish secret government having as its mission the rebuilding of the Temple at Jerusalem." The movement for the referendum was successful, but the Reichstag rejected the measure thus referred to it and, according to the Constitution, it was thereupon submitted to popular vote and, although it was defeated, the plebescite showed that the forces of reaction, which alone keep anti-Semitism alive in Germany, are extremely powerful, a vote of 6,000,000 being registered in favor of the Hugenberg-Hitler "liberty law."

Later, in the campaign preceding municipal elections in Berlin, the platform of the National Socialists included pledges to exclude Jews from employment in newspapers, theatres, motion pictures, and other artistic enterprises, and the withholding of housing facilities from Jews.

At a conference of the Central Verein Deutscher Staats-

bürger Jüdischen Glaubens in the same month, the growing danger to the Jews of Germany because of the increasing influence of the Nationalist parties, was enlarged upon. The National Socialists, led by Hitler, are acquiring a controlling voice in many cities, it was said, where small Jewish communities were being boycotted, terrorized, and economically ruined. In a number of small towns, Jews fear to venture on the streets after dark. This sinister influence is spreading to larger cities. The further discouraging statement was made that the pro-government parties were not alive to the danger of the anti-Semitic propaganda and sometimes even voted with the extreme Nationalists against the Left (Communists); only the Centrist or Catholic Party is making an effort to counteract the Nationalist agitation. An article in an April issue of the *Vossische Zeitung*, Berlin, described how the anti-Semites, taking a leaf out of the book of the Russian Communists, were organizing "cells" of their Party in factories, offices, schools and universities; in Berlin no less than 1200 such "cells" exist in various sections, their members raiding meetings of opposition parties and engaging in anti-Semitic agitation. It is from the membership of these "cells" that cemetery vandals and synagogue defilers are recruited. The number of Jewish cemeteries desecrated since this form of vandalism was begun, seven years ago, was increased from seventy-six to eighty-five during the past year. Tombstones were overthrown, destroyed, or defaced with ribald inscriptions. Attacks on synagogues usually followed rallies or meetings addressed by Hitlerist agitators. The synagogue building is defaced during the night, or its premises are invaded and damaged, or services are interrupted by loud noises, such as pistol shots or reports of fire works. In one case, during the past year, a synagogue in Berlin was stormed by hundreds of Hitlerites who were dispersed by a large force of police.

Acts of personal violence were also perpetrated. Tear- and gas-bombs were thrown at Georg Bernhard, editor of the *Vossische Zeitung* when he attempted to address a meeting of German students at Goettingen in July. The following month, a march of some 24,000 Hitlerites through the streets of Nuremberg came very close to degenerating into a pogrom; the timely interference of police put a stop to the

beating of Jews on the streets and assaults on shops and residences of Jews.

Propaganda for a *numerus clausus*, limiting the admission of Jews to universities, was renewed during the year, but at the annual convention of the General Students' Association held at Hanover in July, 1929, the proposal for such a restriction was rejected; in November, a conference of the representatives of students of fifteen universities belonging to the *Volkspartei*, decided to secede from this students' association because the latter declined to eliminate anti-Semitism from its program. In November there was an anti-Jewish riot in the University of Berlin, because the rector had prohibited the posting of an announcement of a ball to be given by an anti-Semitic students' organization. Several arrests were made, the University Senate decided to discipline a large number of those students known to have participated, and the rector ordered the dissolution of the anti-Semitic organization.

Probably the most alarming symptom of the spread of reaction in Germany was the coming into power in the provincial government of Thuringia of a coalition of nationalist parties, in which the post of Minister of Education and Public Worship was assigned to Dr. Wilhelm Frick, a rabid anti-Semite, who, at the same time, became chief of the provincial police. One of his first official acts was the introduction in the schools of prayers asking Divine protection against "people of alien race," and containing some of the favorite expressions of the National Socialist creed. When charged by Socialists in the Landtag with incitement to anti-Semitism, Frick admitted that the "alien race" referred to "the Jews who demoralized the German people." The *Frankfurter Zeitung* appealed to the German people not to permit this blasphemy, reminding them that "the children in their very first religious lesson are taught that God gave the Holy Scriptures to the Jewish people and that the Savior's mother was a Jewess; then they are immediately made to utter prayers filled with anti-Jewish hatred. This discord is poisoning the souls of our children." Later, Dr. Joseph Wirth, Minister of the Interior of the Reich, forwarded a protest against the Frick innovation to Premier Baum of Thuringia. Despite a second warning from the

Reich Government, the Thuringian cabinet declined to abolish the anti-Jewish prayers, and on May 26th, the Reich brought suit in the Supreme Court at Leipzig, charging that the prayers are contrary to the constitution of the Reich.

In the meantime, Frick had established a chair in "racial science," an obvious euphemism for "anti-Semitism," at the University of Jena, and had placed a notorious fanatic on the race question, without any standing as a scholar, in the new chair. No wonder that reports came from Weimar, the capital of the province, that a pogrom atmosphere had developed, where propaganda inciting to the annihilation of the Jews was freely carried on. This state of affairs was vigorously condemned in the Reichstag, and representatives of Thuringian Jewry met at Eisenach and solemnly protested against the anti-Semitic regime; three huge mass meetings in Berlin, under the auspices of the Central Verein Deutscher Staatsbürger Jüdischen Glaubens, adopted resolutions calling upon the government of the Reich to restore to the Jews of Thuringia the equal status with other citizens guaranteed to them under the constitution.

In their efforts to harass and humiliate the Jews, the reactionary elements seized upon the device of making Shehitah, the method of slaughtering animals according to Jewish ritual, illegal. Their real motive was revealed by a speaker in the Thuringian Landtag, who said: "We are not interested in the protection of animals, but we hope that anti-Semitism will keep Jewish visitors away from the summer resorts of Thuringia." Attempts to secure anti-Shehitah legislation were made by National Socialists in several provinces and municipalities. These efforts failed in the Landtag of Baden, and in the cities of Cologne and Berlin, but succeeded in the Landtag of Bavaria, where, on January 29th, a bill requiring stunning before slaughter was passed by a vote of 65 to 42, only the deputies of the *Volkspartei*, then in control of the Government, voting against the Government measure; even the Social Democrats, the real socialists in Germany, sacrificed their liberal principles on the altar of party politics and united with the extreme Right, the National Socialists, in passing this measure. The law is to come into force on October 1, 1930, unless the

Government of the Reich can have it set aside as unconstitutional.

The matter was called to the attention of the Federal Government by Baron von Prittwitz, German Ambassador to the United States, upon the request of the American Jewish Committee and the managing director of the Jewish Telegraphic Agency. In a letter to the Ambassador, Dr. Cyrus Adler, President of the American Jewish Committee, made the following request: "We respectfully ask you, if you deem such a course proper and helpful, to indicate to the Bavarian Government and also to that of the Reich that legislation of this character has wounded the sensibilities and has offended the consciences of a large body of American citizens in every way friendly to the people of Germany." When apprised by the Ambassador of the state of feeling of American Jewry, the German Foreign Office informed the Minister of the Interior of the protest. "Considering that Shehitah prohibition laws are also contemplated in other parts of Germany, such as Saxony," wrote the Foreign Office to Dr. Wirth, "the Ministry of the Interior is requested to draw the attention of the German states to the fact that there is unfavorable feeling of a great part of the population of the United States which may have a very unfavorable political effect." The contents of this letter became known in some manner to the *Voelkische Beobachter* of Munich, chief organ of the Hitler party, which immediately raised the cry that American Jews were attempting to interfere in matters of internal concern in Germany.

The action of the Reich Government in the Bavarian Shehitah matter, as well as in that of the prayers of hate in Thuringia, indicates that the Federal Government has no sympathy with the anti-Semitic movement and that, whenever possible, it takes steps to combat these activities. The entire German press, with the exception of the large number of organs of the Hugenberg and Hitler parties, also vehemently oppose the anti-Semitic campaign, but the counter-attack is effectively led by the Central Verein Deutscher Staatsbürger Jüdischen Glaubens. The suspension by the Reichstag, last year, of the immunity of its members to civil prosecution, made possible the trial of several deputies who, when this immunity was in force, were able, as responsible

editors of anti-Semitic journals, to publish the most horrible libels, without fear of punishment. Editors of several of the most notorious journals of this kind were brought to trial, during the past year, on complaint of the Central Verein, and fines or terms of imprisonment were imposed by the courts, these sentences being upheld in every case by superior tribunals.

A group of anti-Semites, including members of the former nobility, were the victims of a swindle which would have been merely a ludicrous illustration of human gullibility but for the fact that it indicated the fanatical extremes to which Jew-haters are willing to go. This group formed a company to finance the manufacture of a machine, which the inventor, one, Bruckhahn, claimed could generate and transmit electric "death-rays" with which, he averred, he could rid Berlin of all its Jews in three minutes. Eventually the so-called inventor was exposed as a fraud and was sentenced to imprisonment, his trial arousing the laughter of the nation at the expense of his dupes.

Aside from these incidents connected with the struggle against anti-Semitism, there is little worth recording. The Arab uprisings in Palestine were received by the German Jewry with mixed feelings. Zionists naturally protested, but non-Zionists pointed to the Arab outbreaks as a proof of the error of Zionism. Early in October, a group of several hundred well-known Jews and Jewesses subscribed to a statement which was printed as an advertisement in the *Vossische Zeitung*, Berlin, in which, while deploring the disorders and mourning for the victims, they warned the German public against being misled by the reports of the Zionists and the Jewish Agency, declared that the non-Zionist members of the latter have neither authority nor right to designate themselves as representatives of the non-Zionist Jews of Germany, and concluded with the following statement: "We profess the Jewish faith, but reject any sort of Jewish nationalism. We regard ourselves, along with the overwhelming majority of German Jews, as members of the German, not of a Jewish, people. In the establishment of a National Jewish Homeland we see an error which is bound to jeopardize the work of emancipation of the champions of

German Judaism, and the ethical-religious task of Judaism for humanity." In February, 1930, at their annual meeting, the Central Verein adopted a resolution of a like tenor: Because Germany is the center of the political and cultural lives, they decline to participate in nationalist Jewish propaganda.

There was no lack of unanimity, however, in the attitude of the Jews of Germany toward the persecution of religion in Russia, the protest against this being made notable by a joint Jewish-Christian meeting in Frankfort, addressed by Lutheran, Catholic, and Jewish clergymen. Representations of the Jewish community to the Minister of State were followed by the release of the Minsk rabbis arrested by the Soviet authorities on charges of counter-revolutionary activities.

In December, Ministerial Councillor Hans Goslar, a Jew, published the results of a sociological survey of the Jews of Berlin, which showed that the greater part of the Jewish middle class had been ruined; many Jewish firms and banking houses had either been dissolved or taken over by non-Jews; anti-Semitic economic envy, the report stated, was responsible for the wholesale dismissal of Jewish workers and clerks. Goslar declared that a Jewish economic conference to consider ways of stemming the tide which threatened to overwhelm the entire Jewish middle class, was imperative. The boycott against the employment of Jews was discussed at a conference of Jewish business leaders in February. A campaign of education among employers and the establishment of a Jewish labor office were decided upon.

The World Union of Shomre Shabbos (Sabbath Observers) was very active during the year. During the visit to Berlin of Albert Thomas, director of the International Labor Office, the Union submitted to him a request to call an international conference to consider the regulation of working hours to permit Sabbath observers to obtain employment.

B. EASTERN COUNTRIES

Austria

The catastrophic economic conditions which exist in Austria no doubt have much to do with the fact that anti-Jewish propaganda is the outstanding characteristic of the life of the Jews in that country. Political strife between extreme reactionaries on the one hand and extreme radicals on the other, is another factor which leads to attacks on the Jews,—each of the two conflicting groups accusing the Jews of being partisans of the other, whereas, as a matter of fact, the bulk of the Jewish population maintains sides with neither of the extreme parties but sympathizes with the moderate liberals. The fact that, in so impoverished a country as Austria now is, there are a perceptible number of foreign-born students, many of them Jews, at the University of Vienna, and in other schools, makes these institutions the scene of outbreaks.

For a number of years past, there have been anti-Jewish student disorders at the University of Vienna, usually coincident with the opening of the fall semester. This was the case in 1929, to such an extent that the Vienna School of Commerce had to be closed by the authorities, who promised compensation to the Jewish students who suffered injuries as a result of outbreaks in that school. Early in November, there were similar disorders at the Technical High School. It appears that this outbreak was political in character, its occasion having been the delivery of a lecture on the question of responsibility for the World War. An investigation by the police disclosed the fact that a number of the rioters were not students and it was ordered thereafter that all students must possess identification cards for admission. In the same month, anti-Semitic students barred their Jewish classmates from attending the inauguration ceremonies of a new rector at Vienna University. Thereafter attacks upon Jewish students occurred almost daily, with the result that on November 8th the University was closed for a week. Naturally, these outbreaks gave great concern to the Jewish community of Austria, whose representatives called upon the government to maintain order. Late in November an article in the *Daily Express*, London, stated that a group of English students at the University of Vienna had sent to

the senate of the University a resolution which they had adopted to the effect that if the disorders at the University continued, they would warn English students of the dangers and discomforts that go with any enrollment at the University.

The greatest and most humiliating blow to the Jewish students was the promulgation, in April, of a new regulation by the rector, recognizing the existing student organization, whose members were mostly Hakenkreuzler, as the official student body representing the German students; all non-German students were to organize themselves separately according to their racial origin and mother tongue, but these organizations are to be subsidiary to the German student association. This decree, it was clear, was intended to exclude Jews from the official student organization. It aroused tremendous opposition in Jewish and in liberal circles, and a suit at law by a non-Jew against the rector of the University is now pending in the Supreme Court to test the constitutionality of the decree.

Outside of the university and schools, the Jewish question was the topic of lively discussion in the Austrian Parliament and in the press. The demand made by reactionary deputies for a *numerus clausus* at the University was vigorously repelled by the Socialist Party, which insisted that there was no economic or pedagogical basis for this demand, which was merely one of the slogans of the reactionaries; Socialist Deputies also charged that University authorities had given subventions to anti-Semitic publications issued by nationalist student organizations. Some color was given to this charge when, in November, the president of the Board of the University presided at a mass meeting of anti-Semitic students, at which speeches were made and resolutions passed in favor of the *numerus clausus*.

Austrian Jewry also has its employment problem. In March, the Vienna Kehillah issued an appeal to Jewish employers to employ Jewish help on the ground that Jews were being discriminated against in the matter of employment. The Jewish population is suffering, along with their compatriots, from the desperate economic conditions which prevail in the country. As in Poland, the taxation system in Austria is so designed as to place the greater part of the

burden of supporting the government on commerce in favor of the labor element, with the result that the Jews, of whom so many are merchants, are having a difficult struggle to maintain their economic existence. The wretched economic conditions, together with anti-Jewish discrimination in the matter of employment, have the effect of increasing enormously the burden upon the philanthropic institutions maintained by the Jewish community, and yet these same conditions naturally militate against a collection of funds adequate to meet the demands made upon these institutions.

Hungary

Economic anti-Semitism is also troubling the Jews of Hungary. While the Government frowns upon open manifestations of Jew-hatred at the universities, nothing is being done to curb the silent but effective boycott which has depopulated many villages and small towns of their Jewish residents, who have abandoned farms and businesses; in some places only deserted synagogues and Jewish cemeteries mutely attest the former existence of Jewish communities. In the cities, long-established Jewish firms, especially in the flour-milling, textile, and rug industries, have been forced out of business, and many formerly wealthy families have been reduced to poverty.

This is the chief complaint of the Jews of Hungary today. Though they are adequately protected from violence, the memory of the horrors of the days of the White Terror are still fresh, and the fear complex engendered then still exists. On the surface, however, conditions have much improved. The new education law restricts the number of Jewish students, but in operation it admits about twice as many as under the *numerus clausus* of 1920. Jews are not appointed to civil service positions, but the few who occupy such posts are not disturbed. No longer do heated debates on the Jewish question take place in Parliament.

At the session of the Assembly of the League of Nations in September, 1929, following the Palestine outrages, Count Apponyi, Hungary's representative at the League, demanded protection for the Jews of Palestine. This incident gave a Socialist member of Parliament an opportunity to call atten-

tion to the evil plight of Jews in Hungary and to ask why the Government does not extend protection to its own Jews. Deputy Peyer pointed to the withdrawal of licenses for the sale of alcohol and tobacco from Jews who had held them for many years; he charged that teachers who had proven their fitness had been dismissed from their positions solely because they are Jews, and that Jewish landowners were unjustly treated in the application of the new agrarian reform laws; and, of course, he referred to the educational restrictions. Other vexations were enumerated by Deputy Paul Sandor in a Parliament speech in June. Jewish veterans of the World War are excluded from the Roll of Honor, the organization corresponding to the American Legion in the United States; and Jews are kept out of homes for Hungarian students maintained in foreign countries, although, owing to the operation of the new restrictions on enrollment in Hungarian universities, most of the expatriated students are Jews. During 1929, a total of over 1,000 Hungarian Jews were studying abroad, 776 in Austria, 190 in Czecho-Slovakia, 348 in Italy, 105 in Germany, 88 in France, and 63 in Switzerland.

Nor is the path of those fortunate enough to enroll at home a smooth one. Not only are they ostracized by a larger proportion of their fellow-students, but they are at times even set upon and attacked, like their co-religionists in Vienna. The fact that disgraceful disorders occurred in Budapest, in October, 1929, at about the same time as did the student riots in Vienna, has led some to believe that somewhere there is a central authority directing these onslaughts, in an effort to stampede the Governments of the two countries into establishing a rigorous *numerus clausus* as against the Jews.

One result of these conditions is to force many Jews to the baptismal font. In 1928, a total of 316 Jews in Budapest embraced Christianity. According to replies received by the Budapest rabbinate to questionnaires sent to these converts, their desertion from Judaism was, in most cases, a measure of self-preservation, as only their religious affiliation stood in the way of their obtaining employment. At the same time, there is a return movement of converts. Toward the end of October, a Budapest newspaper pub-

lished statistics showing that during the ten years beginning August 1, 1919, and ending July 31, 1929, no fewer than 1,116 converts, of whom 567 were men, 481 women, and 88 children, formally returned to the Jewish faith. The return of these converts probably indicates that in some cases, at least, even the adoption of Christianity does not shield the Jews of Hungary from the effects of the hatred propagated by the Awakening Magyars on the basis of the ill-fated revolution of Bela Kun.

Roumania

The hopes of many Jews in Roumania and well-informed observers in other countries that, with the coming into power of the National Peasant Party, headed by Doctor Juliu Maniu, better times were in store for the Jews of Roumania, —hopes which were nurtured by the noble declarations of the new leaders and by a number of energetic acts — were proved baseless during the past year. The Executive Committee of the American Jewish Committee in its report to the members at their annual meeting in November, 1928, in referring to the change of government, said: "It is believed that whatever the result may be, the machinations of anti-Semitism will be curbed and the spirit of the Minorities Treaties will be upheld." Subsequent events, however, do not appear to have borne out this optimistic prediction.

In the preceding review, we referred to the new law for the organization of the Jewish community of Roumania which had been introduced by the Government without consultation with Jewish religious or communal leaders, and which met with a storm of opposition, because, instead of providing for the integration of the unified communal organizations existing in the Old Kingdom and in each of the several territories acquired by Roumania after the World War, it provided for the disintegration of these organizations into many independent bodies. On June 26, 1929, a congress of Jewish communities adopted an energetic protest against the proposed measure. Nevertheless, the Government pressed the bill to passage, grudgingly accepting, at the last minute, an amendment providing that the communities be consulted before the regulations for enacting the law be drafted.

Although it had, on first coming into power, shown the intention to suppress student anti-Jewish agitation, the Government soon relaxed its severity. In September, it authorized a Christian Students' meeting at Putna which was participated in by Tazlaoanu, a known anti-Semite who was an official in the office of the Minister of the Interior, and which was attended by anti-Jewish disorders, including attacks on Jewish travellers on the railways, and on Jewish shop-keepers in various places through which the students passed. The Government's efforts to investigate these disorders were merely perfunctory. Some newspapers charged that Tazlaoanu had participated in the Jew-baiting. The Government issued a statement that reports of these disorders were exaggerated. In November, it again authorized a students congress to be held early in December at Craiova, on the agenda of which was the *numerus clausus*, and at which inflammatory anti-Jewish speeches were made. These were defended in Parliament by the Minister of Education as healthy outgrowths of the exuberance of the youth of Roumania; the Government's support of the Congress was justified by him on the ground that the money given by the Government to the student organizations was contributed by the people of Roumania to their own children. "If our young people," said Mr. Costacescu, "in the heat of debate, overstep the limit, it is, after all, something in their honor." Neither this Congress nor the celebration on December 10 of the anniversary of the congress at which the demand for a *numerus clausus* had been first made was approved by the university authorities. These two functions were followed by student disorders at Cluj, Timsoara, and Maresti; in Bucharest, students broke into a Masonic Temple, causing damage. Later in December, anti-Jewish disturbances broke out at Jassy university, when the authorities rejected the demand of a group of Christian students for a *numerus clausus;* Jewish students were insulted and beaten while professors stood by without attempting to interfere. At the same time, the Government felt compelled to ask Nahum Sokolow, vice-president of the World Zionist Organization, to forego an intended visit to Jassy, because it feared that his coming would intensify existing trouble. Two of the students of the University were expelled, and the right of

the Christian Students League to function, was withdrawn because members of the League had participated in the disorders. When the Jassy university fracas was discussed in Parliament, the Minister of Justice explained that, while the Government deeply deplores and condemns such incidents, yet anti-Semitic activity, so long as it is confined to agitation, enjoys liberty of the press and of assembly, like other movements.

Anti-Jewish outbreaks were not confined to the universities, although students were often the instigators of such disorders. The maltreatment of Jewish passengers on railway trains, a favorite sport of the Christian students, has already been referred to. In one case, Jews who pulled the train emergency cord when attacked, were fined for doing so. In December, students invaded the National Theatre in Bucharest and interrupted the performance of a French play because the leading part was taken by a Jewish actress. Agitators toured the rural sections promising the peasants that an anti-Semitic Government would confiscate the property of all Jews and divide it among the farmers. These and other inflammatory speeches could not but result in violence, and the Jews in the villages began to suffer from attacks by peasants with whom they had been living amicably; several cases of incendiarianism were reported. In one of these villages something out of the ordinary occurred. A party of students returning from Roman after a by-election, at which Professor Alexander Cuza, the notorious anti-Semitic leader, had been elected to Parliament, while passing through Targu Fromos, attempted to organize an anti-Jewish riot, but were severely cudgelled by some Jewish young men. The latter were later arrested and given such scandalous treatment at the hands of the local police, that the Government felt compelled to dismiss the prefect of police.

It would serve no useful purpose to catalogue in this place all the numerous vexations and attacks of which Jews were the victims during the past year; the incidents already cited will suffice, we believe, to show that the present Government, from which so much was expected in the way of improvement in conditions, has not been able, or, if able, not made a vigorous enough effort, to suppress the anti-Jewish disorders, which are a result of the propaganda

permitted by previous regimes, and even by the Maniu cabinet as well. In all cases where excesses occurred, the Government expressed its condemnation of violence, promised investigation and the punishment of the guilty, but all too often it tried to minimize the incidents, frequently its tactics were dilatory, and, in a great many instances, the local authorities showed little sympathy with the Government's efforts to suppress disorders, and the trials of those accused of attacks were held under conditions which made convictions impossible.

Jewish leaders in Roumania complain against the Government on other grounds. They charge that it has failed to keep its promise to establish a Jewish teachers' Seminary, urgently needed to train teachers for Jewish schools, and to reopen Jewish schools which were closed by previous cabinets; that the Ministry of Education has reduced the number of hours devoted to Hebrew or Yiddish in Jewish schools; that the full amount of subventions voted for Jewish religious institutions has not been paid; that the Government has established the requirement that no persons may teach in Jewish schools who have not successfully completed a course in a normal school,—a requirement which is tantamount to the ejection of practically all the teachers in these schools; that Jews are discriminated against in civil service employment; that Jewish officials, particularly in Bukownia and Transylvania, where, under Austro-Hungarian rule, not a few Jews held government posts, are dismissed on the flimsiest pretexts; that the War Ministry has forbidden the employment of Jews in military offices; that the law providing for religious instruction for Jewish pupils in state schools is not being enforced; that the Government is delaying the settlement of the political status of thousands of Jews who are not yet citizens of Roumania and yet, at the same time, are not citizens of any other country, although this condition is a violation of the treaty between Roumania and the Allies in the World War; and that Jewish cooperatives have been unjustly dealt with in a new law.

Hope for improvement was reawakened with the return of Carol, the son of the late King Ferdinand, and his accession to the throne. Pronouncements by him and by M. Maniu who, after a brief retirement, returned to the position of

Premier, indicated a sincere desire to suppress anti-Jewish violence. But, almost simultaneously with these benevolent declarations, a violent agitation was going on in the southern districts of Bukowina, and attacks occurred at Borsha, Kimpolung, Bama, Balaceana, and Suceava, and at the close of the period under review a state of terror existed among the Jews of this district.

Czecho-Slovakia

Even this enlightened republic was not free from student anti-Semitism during the past year. The overcrowding of the universities, owing in part to the operation of restrictions in Hungary, Poland and Roumania, but, to a greater extent, to social and economic changes which have turned a much larger number of young men to the professions, than before the World War, appears to have been responsible for disorders which forced the authorities, in November, to suspend for a time the admission of foreigners to the German university of Prague, and to endeavor to relieve the situation by transferring some of the foreign students to other institutions. The Government resolutely turned a deaf ear to demands for a *numerus clausus*. Later, in the same month, students of the Czech university held a street demonstration demanding a five per cent limit for foreign students. There was a similar demonstration at Bratislava (Pressburg). That the correct cure for overcrowding is not a *numerus clausus*, mechanically limiting the enrollment of students of this or that nationality or race, was the opinion expressed by Thomas Masaryk, the President of the Republic, in an interview published in a Prague newspaper in December. The just and fair way to reduce enrollment was by more stringent requirements for admission based on fitness, applied to all applicants, regardless of their race, nationality, or creed, Dr. Masaryk declared.

The Jews of Czecho-Slovakia are also suffering economically because of deep-seated changes in commerce and industry which have followed the World War in all East European countries. A pitiable indication of the impoverishment which is overtaking many Jewish communities in these lands, was the fact that one of the oldest Jewish congregations in Czecho-Slovakia, that of Wischau, was compelled

during the past year to sell its synagogue because of the inability of the community, greatly reduced in numbers by emigration, to maintain it.

One of the most vexatious of the many problems resulting from the World War is the determination of the citizenship of persons whose nationality was not clearly defined in the peace treaties. An attempt to solve this in Czecho-Slovakia was made in 1930 by the introduction in the Parliament of a bill which is so drawn as to confer citizenship upon many Jews who came to Czecho-Slovakia as refugees in 1915 and after.

Jugo-Slavia

The only event worthy of note in this country was one of great importance, namely, the passage of a law recognizing the Jewish religion as on a par with other religious communities. This law, which came into force late in 1929, establishes two congregational bodies to include all the Jewish congregations in the country,—the Union of Religious Communities, representing the neolog congregations, and the Association of Orthodox Jewish Religious Communities, representing the orthodox congregations. These two bodies are made the official representatives of the two wings of Judaism. All local communities and the two supreme bodies are given autonomous control of the religious, cultural, and charitable affairs of the Jewish community; they are recognized as juridical persons, having the right to buy, own, and convey property; they are to have control over their receipts and expenditures, but must file accounts with the Government.

All Jews belong to communities in the places in which they live, and the law makes provision for the amalgamation or dissolution of existing, and for the organization of new, communities. These communities collect their own revenues, and the State is required to help them collect taxes legally imposed. The financial means for maintaining the communities are to consist of income from property, religious taxes, subsidies and donations, grants from local governments, and a subsidy from the State. Synagogues and buildings for educational and charitable purposes are free from taxation; and official correspondence of the communities and of the two supreme bodies are exempt from postal and telegraphic

charges. All Jews who own property, enjoy revenue, or earn a livelihood are under obligations to pay taxes for the support of the community in which they live.

The law makes provision for the appointment of a chief rabbi upon the recommendation of the Minister of Justice, from among three candidates nominated jointly by the neolog union, the orthodox association, the communities, and the rabbis. The chief rabbi is to be president of the two rabbinical synods, representing, respectively, the orthodox and the neolog rabbis. The law makes provision further for the election of rabbis and other functionaries, stipulating that the qualifications of candidates are to be specified by the chief rabbi and the two synods.

Jewish religious instruction is to be given in all State and private schools which are attended by Jewish pupils; the curricula are to be prescribed by the Ministry of Education, upon consultation with the synods. Religious teachers in the State schools are to be appointed by the Ministry of Education from among candidates proposed by the synods. The existing Jewish theological seminary, a neolog institution, is recognized as a legal school and is to be conducted by the Union of Jewish Communities; should an orthodox seminary be established, it is to be supervised by the Association of Orthodox Jewish Communities; in the absence of facilities for training rabbis in the country, they may be trained abroad.

Jewish State and communal employees, soldiers, and students are to have legal holidays on the first and second and the two last days of Passover and Succoth, two days Shebouth, two days Rosh Ha-Shanah, and one and one-half days Yom Kippur.

The Jews of the country were greatly pleased with this law, and, through their representatives, thanked the King for the excellent facilities which it provides for the organization of the Jewish religion.

Poland

While anti-Jewish propaganda and discrimination are not absent in Poland, the Jews of that country at the present time are most deeply concerned over their economic condi-

tion. The causes of the wretched material status of the Jews of Poland were referred to earlier in this article. In December, 1929, Deputy Isaac Gruenbaum of the Polish Sejm, said that only thanks to the assistance of the American Jewish Joint Distribution Committee have the Polish Jews been able to survive economically. In that month, an epidemic of desertions of small children, generally found in a starving condition, was noted as a manifestation of the great misery prevailing among the Jewish population. In January, when the Minister of Labor called a conference in Lodz to discuss the economic depression then existing in Poland, one of the Jewish delegates vividly described the deplorable situation of the Jewish workers who were suffering not alone from the crisis but also from discrimination.

In February, a correspondent of the New York Yiddish daily, the Forward, transmitted a heart-rending account of the material sufferings of the Jewish population. This is caused in part by the fact that the Government is gradually taking over various enterprises formerly under private ownership, and that in this process the Jewish workers are expelled. This is especially true of such industries as tobacco, alcohol, lumber, and salt-mining. He instanced also the failure of the Government to give Jews employment on public utilities. Of the 4,342 people employed on the municipal trolley lines in Warsaw in 1928, there were only two Jews; in 1929 no less than 1,500 workers were added, of whom only 4 were Jews. In 1928 there were 1,857 persons employed on the water-works system of Warsaw, of whom about a score were Jews; in 1929, more than a thousand new workers were added and all the Jews expelled. Altogether, this correspondent averred, the city employs a total of 20,000 persons, of whom only 50 are Jews, whereas no less than one-third of the population of the city are Jews. The burden of taxation is so divided as to bear most heavily upon the urban population, and extremely lightly upon the agricultural population. Jews also experience tremendous difficulties in entering the skilled trades, because the guild law requires a knowledge of Polish for admission to a guild; apprentices are also required to attend trade schools at night, which very few Jews find it possible to do because of the savage hostility which they encounter from non-Jewish students.

There were many discussions regarding this situation during the year. A conference of representatives of all Jewish organizations which are working in the direction of improving the economic status of the Jews, resulted in the decision of these organizations to unite. There was also a regional conference for West Galicia and Silesia, in Cracow. All that these conferences could do was to resolve to petition the government to take steps to improve conditions.

In the Sejm, the economic status of the Jews was brought up again and again by Jewish deputies, especially by Gruenbaum. Over and over again, he cited facts to prove that many Jews had been taxed out of business. At the end of 1929 he and other deputies submitted an interpellation asking the government to explain why the Jewish population, which constitutes 11% of the total should pay 40% of the direct taxes, and why in spite of bearing this heavy burden, the Jews do not have elementary schools in proportion to their numbers, and certainly not to the taxes which they pay; the interpellation pointed out that while 70% of the German children, and 69% of White Russian children, are provided with elementary schools, there is such provision for barely 50% of the Jewish children, the Jews thus being forced to maintain supplementary private schools at their own cost. The interpellation also pointed out that the law which provides that where Jewish children are in a majority, they are to be given instruction in the Jewish religion, is being violated in many places, and that in schools where the Jewish religion is taught, the teachers must be paid by the Jewish communities, whereas the teachers of the Christian religions are paid out of the general budget; furthermore, less than half of the elementary schools excuse Jewish children from attendance on Saturdays; discrimination against Jews in the matter of appointment as teachers was also charged in the interpellation.

In January, Deputy Gruenbaum presented figures which show that while the languages of other minorities were used as languages of instruction, Yiddish was not used in a single public school in Poland, and that an overwhelming majority of the teachers in the government schools attended by Jewish children are non-Jews. The subject of the inequality of the taxation burden was seriously gone into by the Jewish

deputies. They appointed several of their number as a special committee to study this matter and to prepare a tax project which would give relief to commerce and industry. The Jewish deputies warned the government over and over again that the impoverishment of the Jewish population could not be achieved without doing irreparable damage to the entire economic fabric of the country. Early in the spring of 1930, the government announced that there was to be a reduction in the turnover tax. The encouragement which this awakened in the hearts of Jewish merchants was short-lived for, just before the beginning of the new fiscal year, the proposed reduction was cancelled. In June 1930, the Jewish deputies submitted to the government once more a comprehensive memorandum on the economic status of the Jewish population in which they declared that the problem of saving the Polish Jews has now become one which is vital to the welfare of Poland as a whole.

As in former years, there were sporadic anti-Jewish outbreaks in Poland during the period under review, and the ritual murder myth cropped up in several places, filling the hearts of the Jews with fear. But these sporadic events were as nothing compared with the less spectacular but much more effective economic boycott against the Jews, the spirit of which appears to have penetrated into the very lifeblood of the Polish nation. The government ostensibly is opposed to this boycott, but it fails to give an example by putting an end to its own practice of discrimination in the matter of employment, which it attempts to justify with the argument that it is its duty to take care of Poles first.

The Polish universities also were the scene of anti-Jewish demonstrations. These took place at the University of Cracow, in November, and at the Anatomical Institute of Warsaw University, in March. The trouble at the latter was caused by the demand of the non-Jewish students that the Jews provide their own corpses for dissection. The question of providing Jewish medical students with cadavers was a topic of lively discussion in Jewish community. After the disorders at the Anatomical Institute and the declaration of the dean that he would not admit the Jewish students unless they provided their own cadavers, the Jewish burial society of Warsaw decided, with extreme reluctance, to

provide corpses. The Kehillah decided to turn over to the Anatomical Institute the corpses of those Jews who died in hospitals and whose bodies were not claimed by relatives within forty-eight hours of their death.

A number of events in connection with Jewish communal life should be noted. In October, 1929, the Warsaw Kehillah decided to withhold subsidies from all Jewish schools in Warsaw which do not require the pupils to wear headgear while receiving instruction in religion. This decision aroused a great deal of criticism, especially on the part of those elements who conduct the Yiddish secular schools. These elements appealed against the decision to the Joint Distribution Committee and several other organizations in the United States and in other countries. In the same month the cornerstone of a building which is to house an institute for the study of the Yiddish language and literature was laid in Vilna with impressive ceremonies. At a conference of the supporters of this institute, an annual budget of $60,000, of which $25,000 is expected to come from the United States, was decided upon. In June, in the presence of nearly 15,000 Jews from all parts of Poland and neighboring countries, a new Yeshivah was dedicated in Lublin. In March, plans were laid for a joint campaign for the collection of funds for the four largest Jewish relief organizations, namely, the Ort, the Toz, the Hias, and the Union of Orphan Homes. The campaign was to be conducted along American lines and its objective was 11,600,000 *zloty*.

The Arab outbreaks in Palestine caused tremendous excitement in Poland; mass meetings were held in practically every place with a Jewish population; hundreds of cablegrams of protest were dispatched to the British Government and to the League of Nations, and the Jewish newspapers opened public subscriptions for a Palestine relief fund. Similar excitement was caused by the report, in June, 1930, that the British Government had temporarily suspended immigration to Palestine.

Lithuania and Latvia

The economic status of the Jews of Lithuania is even worse than that of their brethren in Poland. A fact-finding

commission which visited the country in the summer of 1929, under the auspices of the Federation of American Jews of Lithuanian Descent, reported that the situation of the Jews is almost helpless. The country, which is largely an agricultural one, has practically no trade relations with important European centers, and has very little domestic commerce, with the result that the Jews, who were to a great extent traders before the War, have almost no means of earning a livelihood. "It is hardly an exaggeration to say," said the Commission, "that about seventy-five per cent of the Jews await impatiently the funds which are sent from America."

The political lot of the Jews, while far from enviable, is better than that of their co-religionists in many other European countries. Yet, they are not altogether free from ritual murder tales and attacks of violence. Such attacks took place in August in Slobodka, a suburb of Kovno, the capital city. An armed band of Fascists, members of a so-called "Shooting Union," beat up a large number of Jews, while police stood inactively by. The official news bureau and the Lithuanian Ministers in Washington, Berlin and Paris issued denials of the disorders, stating that the reports were manufactured by Communists who were desirous of giving Lithuania a bad name. The American commission already referred to, which was in Lithuania at that time, called on M. Waldemaras, the prime minister, who expressed regret for the outrages and promised an investigation; a few days later, he dismissed the chief of police and several other high police officials of Kovno. The Government newspaper which had vehemently denied reports of the outrages in the foreign press, suddenly began to protest against them and demand drastic punishment for the perpetrators.

Political conditions improved with the fall of the reactionary Government of Waldemaras in September. One of the first acts of the new Government was the dissolution of the "Iron Wolf," a terroristic organization, somewhat similar to the infamous Awakening Magyars of Hungary. This organization, it was said, had been responsible for the outbreak at Slobodka. But, though officially dissolved, the Iron Wolf continued to function, for there were outrages ascribed to it subsequently, including the desecration of a Jewish cemetery. In April, a report from Kovno stated that a wave

of terroristic acts against the Jews in Lithuanian villages was sweeping the countryside. There were frequent cases of disappearances of Christian children, followed by the charge that they had been "ritual murder" victims of the Jews.

The existence of Jewish schools has recently become extremely difficult because of a Government ruling for the use of Lithuanian as the teaching language in all schools, state and private. On the other hand, the Government abolished the compulsory Sunday rest law, except in the capital, thus somewhat relieving Jewish businessmen who had been suffering materially because they could conduct their businesses only five days per week.

Few events of Jewish interest were reported from Latvia. In the fall of 1929 a scandalous proceeding occurred in Riga. A Jewish hospital society, Linas Ha-Zedek, which had purchased an old, dilapidated house from a church and had, with the help of the American Joint Distribution Committee, repaired it and equipped it as a maternity hospital, was forced to return it to the original owners at the original nominal price, which, because of the great drop in the value of the rouble since 1920, was only a fraction of the real price, to say nothing of the present value of the improved building. No protests to the church authorities or appeals to the courts availed to prevent this unjust transfer, based on an old Russian law giving a seller the right to repurchase a property at the price originally paid by him. Later, the municipality made a gift to the Linas Ha-Zedek of a plot of ground, on which it was planned to erect a new hospital building.

Only one case of hooliganism against Jews was reported during the year, but the Jewish Parliament deputies had to protest against the circulation among the students of the University of Riga, of faked photographs of supposed "ritual murders" of Christian children by Jews.

Russia

The world-wide protest against the persecution of religion in Soviet Russia during the past year served to bring the religious phase of the life of the Jews to the foreground. Along with the adherents of other religions, the Jews were

victims of the intensified campaign of atheism which went hand in hand with the Soviet plans for five years of industrial development and the collectivization of agriculture. As in former years, the anti-religious campaign took various forms,—the confiscation of synagogues, the conversion of cemeteries into public grounds, the punishment of teachers of religion, attempts to interfere with the celebration of holidays, discouragement of ritual practices, and the degradation of ministers of religion and other functionaries; insofar as the Jews were concerned, there were also acts against their cultural institutions and the persecution of Zionism.

Under Soviet law, the confiscation of synagogues, as of the houses of worship of other faiths, is legal on various pretexts; the alleged failure of the congregation to maintain the synagogue, the presentation of a petition bearing a certain number of signatures, which may be easily obtained, to the effect that the building is no longer required by the community, the charge that the edifice is in a dangerous state of disrepair, are among the many grounds upon which these buildings revert to the State and are converted to the uses of the proletariat. In July, 1929, a new form of conversion was introduced when a synagogue in Kineshma, the Ukraine, was turned into an apartment house. In the following month, thirteen large synagogues in the Ukraine were taken over in addition to thirty small ones which were turned into workmen's homes. Statistics published in December, showed that a total of 646 synagogues have been seized since the Revolution. In February, the League of the Godless made great efforts to secure the Great Choir Synagogue in Leningrad for headquarters. In March, following the world-wide protest, the Central Executive Committee of the Communist Party issued a public announcement demanding moderation in the matter of the confiscation of church edifices. The Ukrainian Central Executive Committee ordered its legal department to make up a list of the local Soviets which had closed churches without the sanction of the Government, establishing the fact that in some cases the local authorities had acted arbitrarily in this direction. Encouraged by the new attitude of the Government, the Jews of Dubrovna, in the Minsk region, sent a delegation to the chairman of the local Soviet, asking that the synagogue which had been

converted into a Communist club, against the will of the worshippers and without the approval of the Soviet Central Executive Committee, be returned to them. When the chairman of the Soviet refused the request, the Jews removed the lock which the Communists had placed upon the building and replaced it with a lock of their own. An attack upon laborers and police accompanied the attempt on the part of the local government of Berditcheff to convert an old Jewish cemetery into a public park.

Efforts on the part of the Jewish Communists to interfere with the celebration of the High Holidays and of the Passover were more unsuccessful during the year past than ever before. In August, the Jewish Section of the Communist Party appointed Yom Kippur as a day on which Jewish workingmen should go to work and contribute their day's earnings toward the industrialization funds of the Soviet; later they changed the day to the second of Rosh Ha-Shanah. The High Holidays were widely celebrated, although a number of Jewish laborers did work on them.

In the early part of 1930, plans were laid in the Jewish colonies for the organization of cooperatives to bake matzoth for the coming Passover. The Jewish Communists warned the Commissariat of Trade against the importation of matzoth. In March, the Atheists League opened a campaign against the celebration of Passover and of Easter, aided by the Federation of Soviet Labor Unions. Fearing that the machinations of the Jewish Communists would make impossible the importation of matzoth, and believing that it would be difficult to produce flour that would be *kosher* for Passover, the rabbis of Russia declared that an emergency existed permitting the use of *chometz* flour for the baking of matzoth. In the meantime, the Central Association of Cooperative Stores forbade the sale in its establishments of matzoth, wine, or other Passover supplies.

In April, the White Russian Jewish Communists decided to utilize the Passover season for an appeal for the gift by Jews of ritual articles to be sold for the benefit of the five-year industrialization campaign. This was in line with the new policy of moderation of the Communist Party. The Atheists League warned their followers against compelling Jews to refrain from celebrating the Passover, and the

Yiddish Communist press adopted a very mild tone, suggesting that even in the matter of the collection of ritual articles, only voluntary gifts be accepted. Thanks to the emergency decree of the rabbinical authorities, matzoth were plentiful; the synagogues in Moscow were crowded on the first day of Passover, and in some towns in White Russia, the Jews celebrated the Seder and then attended anti-religious meetings; many artisans did not work on the first day of Passover.

The legal prohibition against the teaching of religion in classes was rigorously enforced during the past year. In October, 1929, the Minsk Soviet demanded that former Hebrew teachers sign a pledge that they will not maintain Yeshiboth or Hedarim. In January, 1930, an aged Jewess of the village of Smolevitch in the Minsk region, was sentenced to five months' imprisonment on the charge of teaching Jewish children prayers. In April, schoolboys in Kamenetz were organized into a brigade in order to "discover illegal Hebrew schools which cripple children's minds." This brigade's first discovery was an aged Hebrew teacher whose trial was made the occasion of a public demonstration.

Efforts to discourage the observance of Jewish rites were also made. In December, two Jewish physicians were sentenced to three months' imprisonment, each, for having circumcized a Jewish child in the municipal hospital of the town in which they were employed; they were accused of performing a "barbaric rite," and violating thereby the law which calls for the separation of Church and State; the defense of the physicians was that the operation was made for hygienic and not for religious reasons. If we are to believe the Yiddish Communist newspapers, many Jewish women in Russia have abandoned the ceremony of candle blessing on the eve of Sabbaths and festivals and have donated their candlesticks to the industrialization fund; other ritual articles of gold or silver were also contributed, as well as rings, pearls, earrings and samovars. In the city of Fastov, the local authorities confiscated five matzoth baking machines for the benefit of the industrialization fund. Throughout Ukraine, praying shawls, phylacteries, and book of Jewish lore were collected to be sold as junk, the proceeds to be used for the purchase of tractors. "Convert your praying shawls and phylacteries into tractors!" was a slogan

of one of the Yiddish Communist newspapers. Jewish children were organized into brigades to go from house to house to collect ritual objects. One Yiddish newspaper urged the Ozet, the society which promotes the settlement of Jews on the land, to eradicate the observance of the Sabbath and of the dietary laws in the colonies.

In the matter of *Kashruth*, the Ukrainian Government was faced with the dilemma last December. The Vienna Kehillah offered to buy a large quantity of kosher goose fat for the coming Passover, provided a representative of its own were permitted to supervise the preparation of the fat. On the one hand, the Ukranian Department of Commerce was anxious to acquire the gold; on the other hand, it was reluctant to recognize the religious requirements of the Vienna Kehillah; the latter consideration prevailed in the end.

The lot of rabbis and other religious functionaries of Russia was a hard one during the past year. In October, eleven elderly Jews of Leningrad, the Administrative Committee of the Kehillah, were sentenced to imprisonment at hard labor for conducting communal activities, when all that they did was to appeal for funds for remodelling the the synagogue and to sublet, to an artisans' cooperative, some of the rooms in a building housing a *mikveh*. It would have been strange if all the anti-religious propaganda went on without succeeding in breaking down the morale of part of the Jewish population. There were cases of rabbis and other functionaries who publicly announced that they had become atheists. The reaction of the Yiddish Communist press to these incidents was to express distrust of such rabbis.

In February, a new rule was announced in the Kiev region forbidding the telegraphic offices and the postal authorities to deliver telegrams or letters to religious organizations and functionaries. In the same month, reports reached Riga that rabbis in White Russia were being persecuted with unusual severity, being driven from their homes, or imprisoned for failure to pay the heavy taxes imposed upon all "clericals." In April, a court in Minsk decided that the children of religious functionaries need not obey the law requiring all children who work and live with their parents to contribute

toward the support of the latter. In the same month, a rabbi of Leningrad, who had been arrested in February on the charge of maintaining illegal connections abroad, was sentenced to ten years exile.

The most notorious case of persecution of religious functionaries was the arrest, in February, of fourteen leaders of the Minsk community, including several rabbis; in some manner the report reached Warsaw that these persons were to be executed, and the Warsaw rabbinate sent frantic appeals to Jewish leaders in various western countries for intervention to prevent the threatened executions. As we have noted in another place, eleven of the fourteen persons arrested were soon released, while the others were freed sometime later. The Communist press published the charges upon which these persons were arrested; one was "an important ex-trader, the organizer of religious societies and rabbinical seminaries"; another was "the president of a society of rabbinical students which is an outspoken counter-revolutionary organization"; one rabbi was charged with having been "a speculator who established loan societies that saved Nep-men from ruin"; others were charged with having maintained illegal correspondence with counter-revolutionary individuals abroad. After their release, the rabbis signed a statement, which was made public, denying that there was any persecution of the Jewish religion in Russia and expressing indignation at Jewish leaders abroad and at the Pope for their attacks upon the Soviet attitude toward religion. Obviously, these rabbis signed this document under duress.

In December, the Soviet Government dissolved the two leading Jewish cultural associations in Russia,—OPE, the Society for Spreading Culture Among the Jews, which had been in existence for over seventy years, and the Jewish Museum of the Ethnographical and Historical Soviety; a special commission was appointed to take over the huge library of the OPE, considered one of the most famous of its kind in the world; the exhibits at the Jewish Museum were made part of the Government Museum. In February, the *Jewish Telegraphic Agency* stated that a large number of the religious books which had been confiscated by the Soviet Government in its war on religion, had been shipped to

Soviet agents in the United States for sale to Jewish libraries and private collectors.

The Russian press published very few items regarding the Zionists during the past year. In December, it was reported that nearly four hundred Zionists had been arrested and imprisoned in Odessa, and in January, a report reached Berlin that after the anti-Jewish riots in Palestine during the preceding summer, the persecution of Zionists in Russia was intensified. On January 10th, thirteen prominent members of Zionist organizations in Moscow were arrested and sixty-five others compelled to give their parole not to leave the city; the arrested Zionists had been found with copies of the report of a meeting of the American Jewish Congress, at which the Soviet anti-religious policy was attached.

Next to religion in degree of interest to the Jews of western countries, but of first importance to the Jews of Russia, was the economic problem; the question of how to go on living appears to be the most urgent of all. An event which may prove of great significance insofar as the welfare of those Jews who have formerly been *lishentzy*, "deprived" or declassed, is concerned, was the issuance in June last of a decree ordering that steps be taken by government organs to convert all impoverished Jews in the small towns of White Russia and Ukrainia into artisans during the coming year; all those who are now artisans are declared eligible for employment in factories, and are granted the same rights as factory workers provided they work in cooperatives of not less than thirty members and produce goods suitable for export; artisans are relieved of special taxes and exempted from arrest and the confiscation of their goods for failure to pay taxes. This decree means that thousands of Jews who had hitherto been without political or economic rights will henceforth be on a level with factory workers and members of labor unions, in respect of having the right to vote and the right to the same ration and housing and other facilities as these classes.

The work of settling Jews on the land made considerable progress during the year. In February, Dr. Joseph Rosen, the director of the Agro-Joint and of the American Society for Settling Jews on the Land in Russia, announced that in

1930 a total of over fifteen million roubles was to be devoted by the government to this work, in addition to four million roubles which were to be contributed by foreign organizations; the program on which this money was to be spent included the placing of over 30,000 persons in industry or under training to work in factories.

In April, however, those directing the agricultural colonization were somewhat disappointed because a very small proportion of the number of Jews who were expected to settle on the land in that month actually appeared. This phenomenon, it was explained, was due in part to the decree which changed the status of Jewish artisans and *lishentzy*, in part to the unpopularity of the collectivization scheme, and in part to the refusal of the Ozet to help ex-traders to settle on the land.

The Bira Bidjan project in the Far East which is a pet scheme of the Ozet in Russia and of the Icor (Jewish Colonization Organization for Russia) in America, appears to have all but failed. The Icor had sent a commission of American experts to look into the agricultural possibilities of the region; this commission had reported that the territory was similar to the western part of the United States before that section was cleared by pioneers; the land was fertile and possessed many natural resources, but there is a heavy rainfall all summer long, which precludes the raising of wheat but is favorable to the cultivation of rice. In January, however, the Far Eastern Council of the Communist Party openly charged that the Bira Bidjan colonization scheme has thus far been a failure owing to the mismanagement of the Ozet's representatives; the latter admitted that only 2,500 hectares were being tilled and that only 400 families were actually permanently settled on the land. At the same time, control of Bira Bidjan was given to a government commission consisting of representatives of various economic bodies, for the purpose of general development and not especially as a region for Jewish agricultural colonization.

The collectivization of agriculture was as unpopular among the Jews as among the rest of the population. The hue and cry raised against the so-called "Kulaks" or rich peasants was taken advantage of by Jewish Communists to harrass those Jews who appeared to have been more successful than

the average in their calling. There were several cases of violence perpetrated by Jewish peasants. In March, it was reported that the Crimean colonies were in danger of foregoing their spring sowing because the horses that had been collectivized had been so poorly cared for that they were unfit for field work; besides, forage was lacking. The relaxation of the efforts to collectivize the farms went hand in hand with the policy of moderation with regard to anti-religious agitation. The manner in which the instructions were given to ease the collectivization drive revealed that force had been extensively used in the Jewish colonies to collectivize them, and that, in a few cases, Jewish colonies had been merged with non-Jewish colonies.

In the direction of industrializing Jews who could not be settled on the land, the government continued to be active during the past year, although it was revealed that some of the projects had not been unsuccessful. Its efforts to place unskilled Jewish workers in metal factories in the Don region, for example, had failed owing to the hostility of the non-Jews in these factories; the Comzet, the government commission which supervises the agricultural settlement and the industrialization of the Jews, is blamed for this failure because it had sent unskilled workers and had taken no measures to prepare for their reception. The collectivization of artisans was actively promoted; the government ruled that Jews who receive machines from relatives abroad must join cooperatives in order to be permitted to use them. But in spite of all these efforts, 400,000 Jews in the Ukraine alone were on the verge of starvation during the past year. Even artisans were having their troubles. They found it extremely difficult to pay the heavy taxes imposed upon them; tax collectors ruthlessly seized their machines or goods upon their failure to pay taxes. The plight of the artisans was so tragic that the Supreme Council of the People's Commissars eventually took steps to ameliorate it. It ordered a reduction of the taxes, established a special commission to protect artisans from the arbitrary acts of officials, ordered the return of tools and machinery that had been confiscated, and decreed that in future these were not to be seized for the non-payment of taxes. The proclamation issued in June, which is calculated to bring about real improvement

in the condition of the artisans as well as of the declassed, has already been referred to.

Although anti-Semitism did not attract as much attention as in former years and the Soviet newspapers were not as eager to publish facts regarding it, yet a number of cases were reported which showed that the situation did not change during the past year. In September, Maxim Gorki, the distinguished author, felt called upon to write an indignant article for *Pravda*, the organ of the Communist Party. The occasion was the distribution of handbills addressed to all Communists urging them to organize a wholesale massacre of the Jews. "Arise, you Russian and other nationalities, and kill the Jews!" said this proclamation. "I ask myself," wrote Gorki, "how it is possible that in the thirteenth year since the Revolution such sheets can be published? What kind of cultural sphere is it that admits the development of such disgusting filth as anti-Semitism?" He concludes the article by asking whether communists are fighting anti-Semitism with sufficient devotion and on correct lines. Apparently some Soviet authorities are not as sincere as others in their disavowal of anti-Semitism, for we find a Yiddish Communist newspaper published in Kharkov, capital of the Ukraine, complaining in a June issue, that out of a total of 181,000 workers on the railways in the Ukraine, only 1,581 are Jews, despite the fact that the Central Committee of the Communist Party had recently adopted a resolution that Jewish youth be absorbed into the railway systems.

There were several incidents of anti-Semitism in the Red Army. There was at least one case of a Jewish soldier being driven to suicide by baiting on the part of his comrades. A special seminary was established in Moscow to combat anti-Semitic tendencies among the soldiers; each soldier is required to attend lectures on the minority policy of the Soviets, the background of anti-Semitism, and the useful role of the Jews as workers.

Anti-Semitism continues to be prevalent in the factories. Following are only some of the incidents reported: In a Bobruisk brick factory, a Jewish worker was blinded by hot metal thrown into his face; a Jew in a Moscow factory lost his arm, as a result of the intentional mishandling of some

machinery by his fellow-workers; Jewish engineers were attacked by shipworkers in Nurom who, employed the slogan, "Kill the Jews and save Russia!" Eight workers in a paper mill in Dobrush were convicted for torturing a Jewish girl; in another factory, non-Jewish workers perpetrated indignities upon a Jewess; even at the Kertch metal factory which is eventually to be turned over to Jewish workers, four of the Jews who had been assigned to learn the factory procedure, were tortured. The workers are beginning to resent the government attitude toward anti-Semitism, if we may regard as symptomatic the walk-out of thirty-five hands in a textile factory, because one of their number had been discharged because of anti-Semitism; the strikers demanded the reinstatement of this worker and the discharge of all the Jewish employees.

The Communists introduced an innovation in their war on anti-Semitism by organizing parties of factory workers to visit the Jewish agricultural colonies in order to convince them that Jews can be productive workers; these groups, upon returning to their factories, are supposed to report their findings to their comrades. There were several cases of anti-Jewish violence in the rural sections and in the colonies. A questionnaire distributed among the pupils in the high schools of Leningrad revealed that anti-Semitism is rife in those institutions. Perhaps the most significant event, insofar as educational anti-Semitism is concerned, was the demand made at a meeting of Communist students in Kiev for a *numerus clausus* to limit the number of Jewish students enrolled in Soviet universities!

A few miscellaneous items of significance remain to be recorded. In May, the Ukrainian school authorities threatened to liquidate the largest Jewish technical high school in Odessa, which is supported by the Agro-Joint and the Ort and has an enrollment of 400 students. The authorities called attention to the fact that inasmuch as this school graduates at least 150 qualified Jewish technicians every year, eventually the entire Soviet industrial organization in the Odessa region will be run by Jews,—obviously an undesired situation! The Jewish Communists in Odessa appealed to the higher authorities to intervene. There has been an increase since 1926 of 60% in the number

of Jewish schools and of 72% in the number of Jewish pupils in Russia; there are now 813 Jewish schools in the Soviet union with an enrollment of 121,000. The decline of Yiddish as a vernacular was noted by the Communist press. According to statistics published in April, only 8,000 of 28,000 Jewish workers in the Ukraine declared Yiddish to be their mother tongue; these figures indicate that during the past three years there has been an increase of 16% in the number of Jewish workers who have abandoned Yiddish. This is not altogether the result of voluntary choice, as the Ukrainian Government has for a number of years been insisting upon the learning of the Ukrainian tongue by all workers; in March, no less than 3,000 employees of cooperatives in the Ukraine, most of them Jews, were discharged because they were unable to use the Ukrainian language. In October, 1929, the Ukrainian Commissariat of Education announced a reform in the Hebrew alphabet, eliminating the special characters used when certain letters occur at the end of words.

Turkey

The Jews of Turkey continued to suffer from discrimination as a result of the movement for the Ottomonization of that country which followed the World War. In August, a number of Jews who had been regularly employed in the shipping industry as clerks were discharged, without having been given previous notice, being informed that, in future, only Moslem Turks were to be employed. In November, the community was greatly excited by the suggestion of the Ministry of Education that Jewish schools discontinue the teaching of Hebrew. Some of the Jewish leaders declared that they would prefer to close the Jewish schools altogether if the Government should insist upon taking this step. On the other hand, in March, the Government announced its intention to reorganize the school systems of non-Turkish minorities, with the understanding all elementary schools are to be Turkish. At the same time, schools of foreign nationalities, including mission schools, were prohibited. These two changes will, it was said, lead to the revival of the Jewish schools, as, on the one hand, they will be supported by the Government, and, on the other, Jewish

children now attending missionary schools will be enrolled in the Jewish schools. No report was received subsequently that the matter had been definitely decided. In March, it was reported that all Jewish students in the medical faculty of the University of Constantinople had been compelled to leave the school, under the pressure of unceasing persecution at the hands of their classmates.

Palestine

Of course, the outstanding event of the year in Palestine was the outbreak of a section of the Arabs against the Jewish population. The evidence brought out at the inquiry of the commission appointed by the British Government indicated clearly that this was the culmination of various efforts on the part of a faction of the Arabs, which had all along been opposed to the settlement of the Jews on the basis of the Balfour Declaration and of the Mandate, to harrass the Jews and to interpose every obstacle in the way of their peaceful settlement in Palestine. This evidence showed also that the dispute regarding the Wailing Wall was seized upon by these Arabs as the occasion for anti-Jewish agitation among the masses of their people, not only in Palestine but in other lands as well. What happened at the Wailing Wall on the eve of Yom Kippur, September 28th, 1928, was described in detail in the preceding review. (See American Jewish Year Book, Volume 31, pp. 70–73.) Following these events the Moslem leaders continued their agitation against the Jews, reiterating the baseless charge that the Zionists covet the possession of the Moslem holy places. In order to emphasize their ownership of the Wall, they made structural changes, including a breach to permit passage from and to the Mosque of Omar; the Palestine Jewry were aroused by these steps and protested, but the Government declared that it could not object to these changes as they did not violate the status quo. Further to harrass the Jews, the Moslems placed a *muezzin* on the roof of an adjoining building to call the faithful to prayer in a manner which was plainly calculated to disturb those Jews who came to the Wall to pray; in May 1929, dervishes were stationed in a garden adjoining the Wall; these conducted their ritual

dances to the beating of drums and the clashing of cymbals, so timed as to be loudest when the Jews were congregated for services. This caused trouble requiring police intervention on several occasions.

The hostility of the Moslems against the Jews, insofar as the appearance of the latter before the Wailing Wall is concerned, became so marked that on August 15, 1929, Tisha b'Ab, when a large number of Jews assembled at the Wall, the police authorities kept a close guard to prevent trouble. On the same day, the administration permitted a procession of Jewish youths to hold a protest meeting at the Wall against the government attitude toward the building operations begun by the Moslems. Although this meeting was held under police supervision and was carried on without any disorder, it inflamed the Moslems and on the following day they held a demonstration. Yelling, "The religion of Mahomet with the sword!" a mob rushed to the Wall and burned prayer books which were kept in its recesses. It was a Friday and a number of Jews who were present fled; the sexton was injured in the mélée. Hundreds of Arabs poured out of the Mosque enclosure, some through the new passage which had been cut in the Wailing Wall. On the next day (Saturday), Arabs kept passing up and down across the pavement in front of the Wall and back and forth through the new passage, obviously for no other reason than to disturb the Jews at their devotions; complaints were made to the police but the services were almost over before the latter intervened. On that day and the next there were sporadic clashes between Jews and Arabs in various parts of the city; Abraham Mizrachi, a Jewish youth, was mortally wounded in the course of one of these disturbances. The Palestine administration issued a public announcement giving an account of the events of the 15th and 16th of August, in which the peaceful demonstration of the Jews on Tisha b'Ab were placed on the same footing as the violent Arab attacks of the next day. This angered the Jewish population and a delegation called upon the acting High Commissioner, Mr. Luke, and protested against his communique as "inaccurate and insufficient." There was more trouble on the 21st in connection with the funeral of Mizrachi, when the police insisted that the procession should

avoid the main thoroughfares. On the next day, there were more sporadic attacks, Arab agitators spreading rumors that the Jews were planning to capture the Wall and the Mosque of Omar.

August 23rd was the real beginning of what, many believed, was a planned outbreak. It was the Moslem sabbath. Crowds of Arab fellaheen and Bedouins, armed with heavy sticks, clubs, knives, and daggers, entered Jerusalem by various gates, ostensibly to worship at the Mosque. But there was a noticeable absence of women, and very few of those men who came actually did enter the Mosque. Most of the Arabs assembled before that building and listened to harangues of an inflammatory character; at the same time, a large number of Communist leaflets, urging workers to revolt against the capitalist and imperalistic government, were distributed. At about 12:30 in the afternoon, the mob began attacking Jews in various parts of the city. Although the events of the preceding week should have warned the authorities that trouble was brewing, they were caught unprepared for what happened. The police were forced to arm a large number of special constables, including eighteen Jewish ex-soldiers and sixty other Jews, but declined the help of five hundred picked young men which was offered by the acting Zionist Executive. The Arab outrages began in the Old City and spread to the suburbs and thence to other settlements. There were a number of casualties in Jerusalem, Hebron, Motza, Gaza, Haifa, Tel Aviv, Kastineh and Beisan. At Hebron a number of students at the Yeshivah, including twelve American boys, were killed. Jewish settlers evacuated a number of places; in some, they put up a strong resistance and repulsed Arab attacks. On the 27th, yielding to the protests of the Arabs, the Government ordered the special Jewish constables to be disarmed, although the country was by no means pacified; it also ordered the arrest of Jews bearing arms.

In the course of the riots, a Jewish delegation appealed to the acting High Commissioner to issue an official denial of the truth of the rumor that was being spread by the Arabs, that the riots had been started when Jews threw bombs into the Mosque enclosure, but Mr. Luke declined to issue such a

statement as he could not believe that such a rumor had been spread. A few days later, Sir John Robert Chancellor, the High Commissioner, who had hurried back from England, arrived in Jerusalem. On September 1st, he issued a statement expressing horror "at atrocious acts committed by bodies of ruthless and blood-thirsty evildoers, of savage murders perpetrated upon the defenceless members of the Jewish population regardless of age and sex, accompanied as at Hebron by acts of unspeakable savagery, of the burning of farms and houses in town and country, and of looting and destruction of property." He went on to say that, in view of recent events, he would suspend all conversations with His Majesty's Government regarding constitutional changes, which at the request of the Arab leaders, he had begun during his stay in London. This proclamation enraged the Arabs because it implied that Jews were the innocent victims, whereas the Arabs had been attempting to give the impression that the Jews were the first to attack.

On September 5th, the Vaad Leumi, the chief rabbis, and the Agudath Israel submitted a memorandum to the High Commissioner, charging that the riots had been fomented and that the Palestine Government had failed to heed repeated warnings or to deny calumnies, and had acted in such a way as to give the Arabs the impression that the Government was condoning their acts; the memorandum declared that the riots could have been stopped at their incipiency if there had been a courageous show of force, and that the Government had been criminally dilatory in defending Hebron and Safed, after clear signs of trouble had been given; the memorandum concluded with demands for an investigation, the enlargement of the constabulary, the legalization of Jewish self-defense units, the release of Jews arrested for bearing arms, the arrest and trial of all guilty of violence, instigators, and officials who had been derelict in their duty, the payment of compensation to victims who were injured, the repair of property, the relief of sufferers, and the fining of Arab villages whose inhabitants had participated in the outbursts.

The more violent of the outbreaks ended on August 29th with an attack on the Jewish quarter of Safed; thereafter there were minor skirmishes in other settlements, but the

troops who had arrived in the meantime had the situation fairly well in hand by September 1st. A few days later, the Arabs resumed their building operations at the Wailing Wall. In October, apparently as a concession to Arab sentiment, the government informed the chief rabbi, A. J. Kook, that the reading of the Torah at the Wailing Wall would be permitted only on the first and seventh days of Succoth.

The Arab outbreaks began at about the time that the enlarged Jewish Agency was being organized in Zurich, Switzerland. This new body promptly issued a statement signed by Dr. Weitzmann, the president of the World Zionist Organization and of the Agency, Lord Melchett of London, and Felix M. Warburg, of New York, protesting against the attacks and expressing the determination of the Jewish people not to be deterred by them from the sacred task of building a Jewish National Home in Palestine. On September 12th, there were meetings of the General Council of the Zionist Organization and the Administrative Committee of the Jewish Agency in London; the latter sent a deputation to wait upon the Colonial Secretary, Lord Passfield, who gave them assurances of the Government's intention to carry out the pledges of the Balfour Declaration. The Administrative Committee also adopted a set of resolutions expressing its indignation and horror at the recent atrocities, paying tribute to those who had lost their lives, extending sympathy to the families of the fallen, placing on record its profound admiration of the steadfast courage displayed by all sections of the Jewish population of Palestine, and affirming its belief that the outbreak might have been prevented by greater foresight and more adequate preparation on the part of the authorities; the resolutions further declared that the outbreaks bore every indication of a carefully premeditated plan, protested against the disarming of Jews engaged in self-defense, and urged that an adequate number of Jewish volunteers be forthwith enrolled as special constables; the relief of Jewish sufferers was also demanded and the expectation that the Palestine administration would make full compensation for the losses and damage sustained by the Jews was expressed. The resolutions concluded with a request for the regulation of the

question of a Wailing Wall without delay and for the allotment to the Agency of a substantial number of immigration certificates, and with the expression of satisfaction over the reaffirmation by the government of the policy laid down in the Mandate and in the Balfour Declaration, and of the hope that appropriate means will be found to give practical expression to this Declaration.

In the meantime, the Government had announced the appointment of a commission of inquiry into the Palestine disorders, to be headed by Sir Walter Shaw and to include representatives of the three political parties. According to the announcement, the commission was to "inquire into the immediate causes which led to the recent outbreaks in Palestine and make recommendations as to the steps necessary to avoid a recurrence." Government officials explained also that the commission will not be required to consider questions of major policy but was to confine itself to the recent outrages and their causes. The two communities in Palestine were to be permitted to engage counsel to appear before the commission and to examine or cross-examine witnesses. The commissioners sat from October 24th to December 27th in Palestine; they drafted their report on March 12th, 1930 and it was given publicity at the end of the same month.

The Palestine Arabs had, in the meantime, sent a delegation to London. This was instructed to make representation to the British Government, and was informed by the Colonial Office at the outset that only questions within the terms of the Mandate could be discussed and that any proposals outside of these terms could not be received. After several conferences with officials of the Colonial Office at which the Arabs did make demands for constitutional changes incompatible with the obligations assumed by Great Britain under the Mandate, this delegation returned to Palestine.

In Palestine, the Arabs continued agitation against the Balfour Declaration. On November 2, 1929, the twelfth anniversary of the Declaration, all Arab workingmen struck, and all Arab stores were closed. Some shops displayed small black banners bearing the inscription "Down with the Balfour Declaration!" Immediately after the

pacification of the country, Arab leaders urged the masses to boycott Jewish stores. In February, about one hundred Arab merchants met at Jerusalem to devise means of developing Arab commerce and industry in the country to such an extent as to make the Arab population independent of Jews; they also decided that one leading merchant was to be appointed in each business street to prevent Arab merchants from buying from Jewish wholesalers, and to order a boycott by retailers of any Arab wholesaler who was found to be trading with Jews.

Efforts to being about a *modus vivendi* between Arabs and Jews were begun early in the fall by the Brith Shalom Society organized for that purpose, and headed by Dr. J. L. Magnes, the dean of the Hebrew University. In a statement issued early in October, this society declared that the recent riots were the result of a threefold breakdown, namely, that of the British Administration, the Arab policy, and the Zionist policy. Later, Dr. Magnes suggested that the Arab-Jewish problem could be solved by the establishment of a parliamentary government upon the guaranty of free but controlled Jewish immigration, the preservation of Jewish cultural institutions, and unrestricted right of Jews to settle on the land. His views met with a great deal of oppostion in Palestine and in other Jewish communities.

When the report of the Shaw Commission of Inquiry was published at the end of March 1931, it aroused a storm of protest because it completely exculpated the Palestine Administration and, while it blamed the Arab leaders, appeared to seek justification for their attitude. Referring to the complaint of the Jews that the Palestine Government had shown a lack of sympathy toward the Jewish National Home and had followed a policy of weakness, the report states that this arises from the inherent difficulties of the Mandate. It ascribed the outbreaks to the apprehension of the Arabs which was caused by Jewish immigration and the acquisition by Jews of large tracts of land, as well as to the Arab disappointment of their political and national aspirations. The Commission recommended that the government of Great Britain issue a clear statement of policy as regards Palestine, indicating that they intend to give full effect to that policy with all the resources at their command; that

the government issue a clear and definite declaration of its policy toward Jewish immigration into Palestine; and that a scientific inquiry be made by experts into the prospects of introducing improved methods of cultivation in Palestine, the land policy to be regulated in the light of the facts thus ascertained.

The report was signed by all the commissioners, but there was appended to it a statement by Mr. Harry Snell, the Labor member of the Commission, who stated he was unable to associate himself with some of the criticisms and conclusions in the report and that he wished to make clear that his signing it did not imply agreement with the general attitude of the Commission toward Palestine problems. Mr. Snell attributed much more importance to the Arab agitation as a cause of the riots than did the Commission; he differed with the Commission also in his attitude toward the responsibility of the Palestine Administration; he expressed the view that, with regard to the question of immigration, what was needed most was a change of attitude on the part of the Arabs, who had been encouraged to believe that they had suffered a great wrong and that the immigrant Jew constitutes a menace to their livelihood and their future; he acquitted the Jewish authorities of all blame in the matter of acquisition of land; and he recommended that every effort should be made by Jewish leaders to remove the misapprehensions of the Arabs in order to prevent the existing hostility from becoming permanent.

In May, the Jewish Agency submitted to the Secretariat of the League of Nations for the information of the Mandates Commission, a memorandum consisting of a critical analysis of a report of the Shaw Commission and registering numerous criticisms of, and objections to, that report. The entire subject of Palestine was being discussed by the Permanent Mandates Commission of the League of Nations while this review was being written.

Acting upon the recommendation of the Shaw Commission, that the government revise its immigration policy in the light of the findings of experts, the British Government on May 1st, appointed Sir John Simpson, a former official of the Indian Civil Service, as a special commissioner to look into the matters of immigration, development, and land

settlement in Palestine. Shortly thereafter, the British Government announced the temporary suspension of Jewish immigration to Palestine, including the entry of a large number of intending immigrants who had received certificates by authority of the Palestine Administration. The Colonial Office explained that this was done in order "that the non-Jewish interests be not prejudiced by the delay which must necessarily occur before a definite decision can be taken in the light of Sir John Simpson's report." The announcement of the temporary suspension of immigration was protested against by Jewish communities all over the world. In Palestine a general strike was called on May 22nd by the Vaad Leumi and the Zionist Executive as a protest against this measure.

In January, at the meeting of the Council of the League of Nations, the proposal of Arthur Henderson, the British Secretary of State for Foreign Affairs, that the Council appoint a special commission to investigate and settle the Wailing Wall dispute was unanimously agreed to. In May, the Commission, which consists of a Dutchman, a Swede, and a Norwegian, was appointed. It opened its sessions in Jerusalem on June 23rd. Two days later, a memorandum was submitted by the Jewish Agency tracing the historical connection of the Jewish people with the Wailing Wall and suggesting that the Moslem Supreme Council should exchange the properties along the approach to the Wall and accept in place of it new buildings of equivalent size upon some eligible site in Jerusalem. The memorandum was based upon a draft prepared by Dr. Cyrus Adler, President of the Jewish Theological Seminary and of the American Jewish Committee. At the time this review was written, the Wailing Wall Commission was still in session.

Political events did not absorb the entire attention of Palestine Jewry, and there were several events of a peaceful nature which are worthy of record in a comprehensive review. In August, preliminary operations on the construction of Haifa harbor were begun. When this work will be completed, three years from now, it will be possible for vessels to discharge passengers and unload cargos without the use of lighters; under present conditions lighters are necessary because vessels of heavy draught must anchor a

half mile off-shore. A strip of land sixty-five acres in area will be reclaimed; most of it will be used for the expansion of the business quarter of the city.

Commercial statistics showed that during 1929 there had been an increase in both imports and exports as compared with 1928. The imports were valued at $35,832,665, an increase of almost $2,000,000 over 1928; the exports were $7,771,310, an increase of over $500,000. Despite the disturbances of 1929, figures of employment as at October of that year made a fair showing compared with those for October 1928. In 1929, there were 700 unemployed Jews and 1,600 unemployed Arabs, as compared with 1,400 and 2,500 respectively in 1928.

In March 1930, nine colonies in the plain of Sharon, rapidly becoming the most important orange-growing center in Palestine, united for joint economic and cultural work. Later in the spring there was a mass invasion of locusts, which the entire rural population of Palestine, Arabs and Jews, joined in repulsing.

The Hebrew University insugurated a music department during the year, according to an announcement of the American Advisory Committee in December 1929. Besides offering lectures on Music, the department will record Hebrew and Oriental music by means of phonographs and other devices. The department will be in charge of Professor David Schor, formerly a prominent musician in Russia.

The David Wolffsohn building, housing the Library of the Hebrew University, was formally dedicated on April 15, 1930, in the presence of high Government officials, foreign consuls, and Jewish leaders; no Arabs were present, although many had been invited. Addresses were delivered by the High Commissioner and by Doctor Magnes, the Chancellor of the University, who paid tribute to Lord Balfour who had died on March 19, 1930, and by Dr. Hugo Bergmann, the director of the Library, who outlined its history since its establishment in 1892 by Joseph Chasanovitch, a Lithuanian Jewish physician; Dr. Bergmann pointed out that the Library played a triple role,—it was the national library of the Jewish people, the repository of the

books of the Hebrew University, and the Library of the people of Palestine, regardless of race or creed.

Another library was dedicated in June. The National and University Library had been in Jerusalem until the Wolffsohn Building was completed. The need for a city Library was felt, and the B'nai B'rith Executive Board in the United States voted the funds required to erect a building which houses a collection of some 30,000 volumes turned over to it by the National and University Library, and at the same time serves as the home of the Jerusalem Lodge of the B'nai B'rith.

Another Jewish institution which was opened during the year was the Central Jezreel Valley Hospital for internal diseases, which was dedicated in April 1930. It should also be noted that in June, the cornerstone was laid of the Palestine Archeological Museum, which is to be built as the gift of John D. Rockefeller, Jr., of New York.

D. International Matters

In addition to the events in Palestine and in Russia, there were several other matters which attracted the attention of the Jews in many countries. In September, representatives of the Agudath Israel, the world organization of Orthodox Jewry, held a K'nesiah Gedolah, or great assembly, in Vienna. The congress took notice of the Jewish situation in Russia, invoked Divine aid for the rescue of Russian Jewry, and authorized the Executive Committee to carry on negotiations with the Soviet Government for the purpose of moderating the persecution of the Jewish religion, and facilitating the emigration of those Jews who felt constrained by their conscience to leave the country. The Congress also dealt with social and economic questions and set up a committee to arbitrate disputes between Jewish employers and their employees, in accordance with the principles of the Torah. Proposals for strengthening religious observance among Jews were also discussed.

The events of the preceding month in Palestine deeply moved the congress. The rabbis and *yeshibah* students who had been killed were mourned, and resolutions of protest were adopted. After a spirited discussion, the congress

decided not to join the Jewish Agency on the ground that the Agency engages in cultural and educational work in Palestine, all of which Orthodox Jewry cannot conscientiously endorse; should the Agency be changed into a neutral body, insofar as religion is concerned, confining itself to economic and political work, the Agudah would be ready to co-operate.

The condition of the Jews of the Yemen continued to have the attention of Jewish organizations. The troubles in Palestine, it was stated in a report of the Joint Foreign Committee of Anglo-Jewry, had greatly aggravated the persecution of the Jews. Moslem fanatics had been aroused by the false accusations of agitators throughout the country, who called for the extermination of all Jews.

In October, the working agreement for aiding Jewish immigrants, existing between the American Hias, the Ica (Jewish Colonization Association), and the Emigdirekt, was renewed for a period of three years.

APPENDICES

I. ANNIVERSARIES AND CELEBRATIONS

UNITED STATES

April 5, 1929. Memphis, Tenn.: Celebration of seventy-fifth anniversary of founding of CONGREGATION CHILDREN OF ISRAEL.

May, 27, 1929. New York City: Celebration of eightieth anniversary of the birth of ADOLPH LEWISOHN.

October 19, 1929. Cincinnati, Ohio: Celebration of seventieth anniversary of the birth of ALFRED M. COHEN.

NOVEMBER 15, 1929. Baltimore, Md.: Commemoration of one hundredth anniversary of the birth of the late BENJAMIN SZOLD.

November 17, 1929. Philadelphia, Pa.: Celebration of seventieth anniversary of founding of CONGREGATION ADATH JESHURUN.

November 21, 1929. New York City: Celebration of fiftieth anniversary of founding of THE AMERICAN HEBREW.

January 31, 1930. Baltimore, Md.: Celebration of one hundredth anniversary of founding of BALTIMORE HEBREW CONGREGATION.

April 8, 1930. New York City: Celebration of two hundredth anniversary of consecration of the first house of worship on Mill Street of SHEARITH ISRAEL CONGREGATION.

OTHER COUNTRIES

March 30, 1930. Lemberg, Poland: Celebration of seventieth anniversary of the birth of HERMAN DIAMOND, labor leader.

May 12, 1930. Riga, Latvia: Celebration of seventieth anniversary of the birth of S. L. CITRON, Hebrew and Yiddish journalist and author.

May 27, 1929. Budapest, Hungary: Celebration of seventieth anniversary of the birth of ADOLPH FRANKL, community leader.

July 12, 1930. Bern, Switzerland: Celebration of seventieth anniversary of the birth of SAMUEL SINGER, professor of philosophy.

August 8, 1929. Tel-Aviv, Palestine: Celebration of seventieth anniversary of the birth of SAMSON ROSENBAUM, formerly leader of Lithuanian Jewry.

August 19, 1929. Tel-Aviv, Palestine: Celebration of seventy-fifth anniversary of the birth of MORDECAI RABINOWITZ (pseud.: Ben Ami).

October 18, 1929. Paris, France: Celebration of seventieth anniversary of the birth of HENRI BERGSON, philosopher.

November 1, 1929. Breslau, Germany: Celebration of seventy-fifth anniversary of the founding of JEWISH THEOLOGICAL SEMINARY.

November 12, 1929. Berlin, Germany: Celebration of seventieth anniversary of the birth of LUDWIG STEIN, publicist.

January 5, 1930. Berlin, Germany: Celebration of eightieth anniversary of the birth of EDUARD BERENSTEIN, Socialist leader and publicist.

January 6, 1930. Berlin, Germany: Celebration of seventieth anniversary of the birth of SIMON BERNFELD.

March 1, 1930. Berlin, Germany: Celebration of seventieth anniversary of the birth of REGINA DEUTSCH.

April 17, 1930. Budapest, Hungary: Celebration of seventieth anniversary of the birth of PAUL SANDOR, community leader and deputy to Parliament.

May 18, 1930. Breslau, Germany: Celebration of seventieth anniversary of the birth of PAULA OLLENDORFF.

II. APPOINTMENTS, HONORS AND ELECTIONS

ADLER, CYRUS, Philadelphia, Pa., elected President of American Jewish Committee, November 10, 1929; awarded by University of Pennsylvania, degree of Doctor of Letters, June 17, 1930.

ADLER, FELIX, New York City, awarded by Columbia University, degree of Doctor of Letters, October 31, 1929.

ADLER, HERMAN M., Chicago Ill., appointed consultant and director of survey of psychiatric phase of criminology, National Commission on Law Observance and Enforcement, Washington, D. C., August 3, 1929.

ADLOW, ELIJAH, Boston, Mass., appointed by Governor, Associate Justice, Municipal Court, November 27, 1929.

ALBERT, HERMAN M., New York City, elected to State Legislature November 5, 1929.

ALTERMAN, MEYER, New York City, re-elected to State Legislature, November 5, 1929.

ALTMAN, JOSEPH, Atlantic City, N. J., re-elected to State Legislature, November 5, 1929.

ARONS, CHARLES L., Milwaukee, Wis., elected Presiding Judge of Juvenile Court by Milwaukee County Board of Judges, June 1930.

BAMBERGER, BERNARD J., Lafayette, Ind., awarded by Hebrew Union College, degree of Doctor of Divinity, June 4, 1929.

BARON, SALO, New York City, appointed Professor of Jewish History Literature and Institutions, by Columbia University.

BERG, JULIUS S., New York City, re-elected to State Legislature, November 5, 1929.

BERNSTEIN, HERMAN, New York City, appointed Minister to Albania, February 17, 1930.

BLOCH, MAURICE, New York City, re-elected to State Legislature November 5, 1929.

BREITENBACH, W., Brooklyn, N. Y., elected to State Legislature, November 5, 1929.

BRILL, JEANNETTE, (Mrs.), Brooklyn, N. Y., appointed City Magistrate, May 28, 1929.

BRODSKY, LOUIS, New York City, appointed City Magistrate, June 28, 1929.

BRODY, EDWARD E., Oregon, appointed minister to Finland, January 22, 1930.

BROWN, FREDERICK, New York City, awarded medal for promotion of peace in industry by American Arbitration Association, March 11, 1930; awarded by Lincoln Memorial University, degree of Doctor of Humane Letters, June 1930.

BUTZEL, HENRY N., Detroit, Mich., appointed Judge of Supreme Court of State, July 25, 1929.

COHEN, ALFRED M., Cincinnati, Ohio, awarded by Hebrew Union College, degree of Doctor of Hebrew Law, October 19, 1929.

COHN, ALBERT, New York City, elected Judge of Supreme Court of State, November 5, 1929.

COSTUMA, LEO F., New York City, appointed by Police Commissioner, director of Bureau for Prevention of Crime, January 14, 1930.

DAVID, JOSEPH, Chicago, Ill., re-elected Judge, Circuit Court, November 5, 1929.

EDER, MORRIS, New York City, elected Judge of Municipal Court, November 5, 1929.

FALK, ALEX. A., New York City, elected to State Legislature, November 5, 1929.

FLEXNER, ABRAHAM, New York City, awarded by University of Brussels, degree of doctor, honoris causa, June 24, 1930.

FLEXNER, SIMON, New York City, awarded by University of Brussels, degree of doctor, honoris causa, June 24, 1930.

FRANKEL, FRANK, Long Beach, N. Y., elected Mayor, November 5, 1929.

GOLDSTEIN, LOUIS, Brooklyn, N. Y., elected Judge of Municipal Court, November 5, 1929.

GOTTHEIL, RICHARD, New York City, awarded by Columbia University, degree of Doctor of Literature, June 6, 1929.

GUGGENHEIM, HARRY F., appointed Ambassador to Cuba, September 30, 1929.

HECHT, SIMON E., Boston, Mass., appointed by Mayor, Overseer of the Public Welfare, May 1930.

HILLMAN, SIDNEY, New York City, awarded gold medal by Harmon Foundation, December 1928.

HOFFMAN, CHARLES I., (Rabbi), Newark, N. J., awarded by Jewish Theological Seminary, degree of Doctor of Divinity, June 9, 1929.

HOFFMAN, REBECCA, (Mrs.) New York City, elected register of New York County, November 5, 1929.

HOROWITZ, NATHAN, promoted Lieutenant Colonel in U. S. Army, September 9. 1929.

ISAACS, IRWIN, New York City, elected to State Legislature, November 5, 1929.

ISAACS, MARTIN J., Chicago, Ill., elected judge of the Superior Court, November 5, 1929.

JAFFE, LOUIS, Norfolk, Va., awarded Pulitzer prize for best editorial, May, 12, 1929.

KAHAN, HENRY O., New York City, re-elected to State Legislature, November 5, 1929.

KAPLAN, ABRAHAM, New York City, reelected president of the Municipal Civil Service Commission, June 25, 1930.

KAPLAN, MORDECAI M., New York City, awarded honorary degree of Doctor of Hebrew Literature by the Jewish Theological Seminary of America, June 9, 1929.

KAUFMAN, DAVID E., appointed Minister to Siam, June 12, 1930.

LAZANSKY, EDWARD, New York City, awarded honorary degree of Doctor of Laws, by Columbia University, October 31, 1929.

LEFKOWITZ, DAVID, (Rabbi), Dallas, Texas, awarded Honorary Doctorate by Southern Methodist University, Dallas, Texas, June 1930.

LEFKOWITZ, L. J., New York City, re-elected to State Legislature, November 5, 1929.

LEVY, AARON J., New York City, awarded Order of Gediminas, by the Lithuanian Government, July 23, 1929.

LEWIN, HARRY M., Malden, Mass., appointed President of the Common Council, January 1930.

LEWIS, H. MYRON, Utica, N. Y., re-elected Judge of the Municipal Court, November 5, 1929.

LITWIN, DAVID M., Newark, N. J., elected to State Legislature, November 5, 1929.

LOWENTHAL, MAX, Brooklyn, N. Y., appointed Secretary of Federal Commission on Law Enforcement, June 6, 1929.

MACHT, DAVID I., Baltimore, Md., awarded degree of Doctor of Hebrew Literature by Rabbi Isaac Elchanan Theological Seminary, April 2, 1929.

MANDELBAUM, SAMUEL, New York City, re-elected to State Legislature, November 5, 1929.

MARCUS, MAXWELL F., New York City, appointed member of Board of Higher Education and trustee of the College of the City of New York, July 5, 1929.

MILLER, JULIUS, New York City, re-elected President of Borough of Manhattan, November 5, 1929.

MITTLER, B. B., New York City, elected to State Legislature, November 5, 1929.

MORRIS, DAVID, New York City, elected Judge of Municipal Court, November 5, 1929.

NATHANSON, J. P., Brooklyn, N. Y., re-elected to State Legislature, November 5, 1929.

PAM, HUGO, Chicago, Ill., re-elected Judge of Circuit Court, November 5, 1929.

PICHEL, CHAUNCEY D., Cincinnati, O., appointed Judge, Municipal Court, October 4, 1929.

PINANSKI, ABRAHAM E., Brookline, Mass., appointed Judge, Superior Court, January 1930.

PROSKAUER, JOSEPH MEYER, New York City, awarded honorary degree of Doctor of Laws by Columbia University, October 31, 1929.

RATSHESKY, ABRAHAM C., Boston, Mass., appointed Minister to Czecho-Slovakia, January 1930.

RAYFIEL, HEYMAN, Brooklyn, N. Y., appointed Judge, Court of General Sessions, June 1930.

REIT, HYMAN J., New York City, appointed City Magistrate, January 1930.

RICE, ELMER, New York City, awarded Pulitzer Prize for best play of the year 1929, May 12, 1930.

RICE, HARVEY ISRAEL, promoted Captain, Medical Administrative Corps, United States Army, October 30, 1929.

ROSENBERG, LOUIS JAMES, Detroit, Mich., created Knight of Royal Order of Isabella by King of Spain, 1927.

ROSENBLUTH, ABRAHAM, New York City, re-appointed Magistrate, December 9, 1929.

ROSENWALD, JULIUS, Chicago, Ill., awarded porcelain vase by German nation, May 13, 1930; awarded Grand Insignia of Honor by Austrian government, August 17, 1929.

RUDICH, MARK, Brooklyn, N. Y., re-appointed Magistrate, February 2, 1930.

SACHS, JULIUS, New York City, awarded honorary degree of Litt. D. by Columbia University, October 31, 1929.

SAMBERG, HARRY A., New York City, re-elected to State Legislature, November 5, 1929.

SAPIR, EDWARD, Chicago, Ill., awarded honorary degree of Sc. D. Columbia University, October 31, 1929.

SCHANZER, ALBERT D., Brooklyn, N. Y., elected to State Legislature, November 5, 1929.

SCHWARTZ. WILLIAM, New York City, elected to State Legislature, January 14, 1930.

SCHWARTZWALD, JACOB J., Brooklyn, N. Y., elected to State Legislature, November 5, 1929.

SELLING, BEN, Portland, Ore., awarded honorary degree of Doctor of Laws, by Oregon State College, June 2, 1930.

SHALLECK, BENJAMIN, New York City, elected Judge, Municipal Court, November 5, 1929.

SHERMAN, HENRY L., New York City, appointed Judge, Apellate Division of Supreme Court of State, March 5, 1930.

SHIENTAG, BERNARD L., New York City, appointed Judge of Supreme Court of State, July 15, 1930.

SILVERMAN, SAMUEL, Boston, Mass., appointed Corporation Counsel, January 1930.

STACKEL, HARRY, New York City, re-elected Judge of Bronx County Court, November 5, 1929.

STATFIELD, JOSEPH, Pittsburgh, Pa., appointed Judge, Court of Common Pleas, June 27, 1930.

STEINGUT, IRWIN, Brooklyn, N. Y., re-elected to State Legislature, November 5, 1929.

STEUER, ARON, New York City, elected Judge, Municipal Court, November 5, 1929.

STINER, MUNROE, Larchmont, N. Y., elected Mayor, March 18, 1930.

STRAHL, JACOB S., Brooklyn, N. Y., elected Judge, Municipal Court, November 5, 1929.

STRAUS, NATHAN, New York City, awarded gold medal by National Institute of Social Science, May 8, 1930.

STRAUS, PERCY S., New York City, awarded honorary degree of Doctor of Commercial Science by Oglethorpe University, May 18, 1930.

STREIT, SAUL, New York City, elected to State Legislature, November 5, 1929.

SWEDLER, NATHAN, Brooklyn, N. Y., elected Judge, Municipal Court, November 5, 1929.

SZOLD, HENRIETTA, New York City, awarded honorary degree of Doctor of Hebrew Letters by Jewish Institute of Religion, May 25, 1930.

UMANSKY, MORRIS, Union City, N. J., appointed Judge, District Court, February 10, 1930.

UNTERMEYER, IRWIN, New York City, elected Judge, State Supreme Court, November 5, 1929.

WARBURG, FELIX M., New York City, awarded medal for distinguished social service by *Better Times*, March 4, 1930.

WASSERMAN, FRANK, Brooklyn, N. Y., elected Judge, Municipal Court, November 5, 1929.

WEISS, PAUL, Dunkirk, N. Y., re-elected Mayor, November 5, 1929.

WILDENSTEIN, FELIX, New York City, made Officer of the Legion of Honor by French Government, December 10, 1929.

WILEY, LOUIS, New York City, awarded honorary degree of Doctor of Laws by Hobart College, June 15, 1930; awarded Greek Order of the Phenix by the Greek Government, May, 7, 1930.

WINKLER, MAX, New York City, awarded Order of Commander of the Crown by Roumanian Government, June 1930.

WISE, STEPHEN S. (Rabbi), New York City, awarded by Syracuse University, degree of Doctor of Law, honoris causa, June 8, 1930.

WYNER, FRANCIS S., Brookline, Mass., appointed Judge, Brookline District Court, May 7, 1930.

ZIMMERMAN, F. L., New York City, elected to State Legislature, November 5, 1929.

BRITISH EMPIRE

ALEXANDER, SAMUEL, LITT. D., LL. D., Sydney, Australia, awarded the Order of Merit, June 3, 1930.

BARON, LOUIS, London, awarded Baronetcy, January 1, 1930.

BINAH, BARUCH, Haifa, Palestine, made honorary member, Order of the British Empire, June 3, 1930.

COHEN, BENJAMIN ARTHUR, London, created Knight, June 5, 1929.

COHEN, MAJOR J. B. B., Liverpool, re-elected member of Parliament, May 30, 1929.

COHEN, LEONARD L., London, elected President of the ICA, October 24, 1929.

DAY, H., London, re-elected member of Parliament, May 30, 1929.

DE FRECE, SIR W., Blackpool, re-elected member of Parliament, May 30, 1929.

HARRIS, P. A., Bethnal Green, re-elected member of Parliament, May 30, 1929.

HARTOG, SIR PHILIP JOSEPH, London, awarded Order of K. B. E. (Civil Division), June 3, 1930.

HAUSNER, BERNARD, Jerusalem, Palestine, made by Polish Government, officer, Order of Polonia Restituta, Novermber 21, 1929.

HORE-BELISHA, L., Plymouth, re-elected member of Parliament, May 30, 1929.

ISAACS, ISAAC ALFRED, Nelbourne, Australia, appointed Chief Justice of the High Court, March 31, 1930.

LIVINGSTONE, S. W., Montreal, Canada, appointed Chairman, Jewish School Commission, May 1930.

MARCUS, MICHAEL, Edinburgh, elected to Parliament, May 30, 1939.

MARKS, JOSEPH, Sydney, Australia, elected Lord Mayor, June 24, 1930.

MEYERS, MICHAEL, Wellington, New Zealand, appointed Justice of the High Court, May 1929.

MONASH, SIR JOHN, Melbourne, Australia, appointed General, Australian Army, November 12, 1929.

NATHAN, MAJOR H. L., London, elected to House of Commons, May 30, 1929.

ROSENBAUM, SAMSON, Tel-Aviv, Palestine, awarded by President of Lithuania, Order of Prince Gedimin, August 1929.

ROSENBERG, ROSE, London, awarded Order of the British Empire, March 6, 1930.

ROTHSCHILD, JAMES, London, elected to House of Commons, May 30, 1929.

SALMON, MAJOR I., Middlesex, re-elected member of Parliament, May 30, 1929.

SAMUEL, SIR HERBERT, London, elected to House of Commons, May 30, 1929.

SAMUEL, A. M., Surrey, re-elected member of Parliament, May 30, 1929.

SAMUEL S., London, re-elected member of Parliament, May 30, 1929.

SASSOON, SIR PHILIP, Hythe, re-elected member of Parliament, May 30, 1929.

SCHIFF, SOLOMON, Tel-Aviv, Palestine, appointed member, Order of the British Empire, June 3, 1930.

SHINWELL, E., London, re-elected member of Parliament, May 30, 1929.

SPERO, G., London, elected Member of Parliament, May 30, 1929.

STRAUSS, G. R., London, re-elected member of Parliament, May 30, 1929.

SUZMAN, M., Johannesburg, Union of South Africa, awarded by Medical Research Council of Great Britain, Rockefeller Fellowship, for year 1929–1930, April, 1929.

WOLF, LUCIEN, London, awarded by Jewish Institute of Religion, New York City, honorary degree of Doctor of Hebrew Letters, May 25, 1930.

OTHER COUNTRIES

ALKALY, (Chief Rabbi), Belgrade, Jugo-Slovia, awarded by King Alexander, the Kara George Star, January 3, 1930.

ASHER, LEON, Berne, Switzerland, elected rector, University of Berne, July 18, 1930.

BERGMANN, HUGO, Prague, Czecho Slovakia, elected to Parliament, October 26, 1929.

BERGSON, HENRI, Paris, France, awarded the Grand Cross of Legion of Honor, April 10, 1930.

BERMAN, GREGORIO, Buenos Aires, Argentina, appointed Professor of Medicine, Cordova University, April 1929.

CASSERER, ERNST, Hamburg, Germany, elected Rector, University of Hamburg, July 1929.

CHERNIAKOV, ABRAHAM, Rovno, Poland, elected Senator, May 27, 1930.

COHN, GEORGE, Copenhagen, Denmark, appointed permanent member, International Court of Arbitration at the Hague, June 1929.

CZECH, DR., Prague, Czecho-Slovakia, appointed minister of social welfare, December 20, 1929.

EHRENPREIS, MARCUS (Rabbi), Stockholm, appointed Chevalier Order of the North Star, June 10. 1930.

FINKELSTEIN, HAYYIM, Antwerp, Belgium, awarded Order of the Belgian Crown, June, 1929.

FRANCES, ELIJAH, Salonika, Greece, elected Vice-Mayor, August 24, 1929.

FRANKL, ADOLF, Budapest, Hungary, elected Senator, January 7, 1930

FREI, SOLOMON, Antwerp, Belgium, awarded Order of the Belgian Crown, June 1929.

FROELICH, KALIMAN, Budapest, Hungary, awarded by President of Germany, Cross of Honor, May 28, 1930.

KLEIN, ROBERT, Prague, Czecho-Slovakia, elected to Parliament, October 26, 1929.

MEISSNER, EMIL, Prague, Czecho-Slovakia, appointed minister of Justice, December 20, 1929.

MEISSUER, ALFRED, Prague, Czecho-Slavakia, elected to Parliament, October 26, 1929.

PERELMUTTER, ZEVI, rabbi, Warsaw, Poland, awarded Order of Polonia Restituta (posthumously), June 6, 1930.

POLACK, JACOB, Prague, Czecho-Slavakia, elected to Parliament, October 26, 1929.

REIRZ, JULIUS, Prague, Czecho-Slavakia, elected to Parliament, October 26, 1929.

ROTHSCHILD, BARON EDOUARD DE, Paris, France, appointed commander of the Legion of Honor, February 13, 1930.

ROTHSCHILD, MAURICE DE, Paris, France, re-elected Senator, October 22, 1929.

RUCHIMOVITCH, MOSES, Moscow, Russia, appointed Commisar of Railways, June 12, 1930.

SCHRAMECK, JEAN, Paris, France, re-elected Senator, October 22, 1929.

SINGER, LUDWIG, Prague, Czecho-Slavakia, elected to Parliament, October 26, 1929.

TAUBENSCHLAG, ———, Cracow, Poland, appointed by the University, Dean, Law School of the University of Cracow, May 29, 1929.

WEILL, DAVID, Paris, France, created Officer of the Legion of Honor, April 10, 1930.

WOLFISH, SEVERIN, Warsaw, Poland, appointed Justice of Supreme Court, January 9, 1930.

ZINOVIEW, GRIGORI, Moscow, Russia, appointed Rector, University of Kazan, June 6, 1930.

III. SPECIAL BEQUESTS AND GIFTS

UNITED STATES

ALTMAN FOUNDATION, New York City, gives $100,000 to the Museum of the City of New York, June 30, 1929.

BAERWALD, PAUL, New York City, gives $100,000 to the Allied Jewish Campaign, May 31, 1930.

BAMBERGER, LOUIS, and MRS. FELIX FULD, Newark, N. J., give fund of $5,000,000 for Institute for Advanced Study, June 13, 1930.

BENJAMIN, MRS. BLANCHE STERNBERGER, New Orleans, La., establishes Sternberger Children's Hospital, including endowment of $100,000 February 1930.

BENSINGER, MRS. B. E., Chicago, Ill., establishes fund of $100,000 for home for Jewish children, September 28, 1929.

BERLINER, EMILE, Washington, D. C., bequeaths fund of $100,000 and house to Bureau of Health Education, August 21, 1939.

BERNHEIM, ISAAC W., Denver, Colo. (formerly, Louisville, Ky.), establishes Isaac W. Bernheim Foundation to control 13,100 acres of virgin forest land between Bardstown and Boston, Ky., as public park, July 30, 1929.

BLOCK, PAUL, New York City, gives $100,000 to Yale University to further the study of journalism, April 1930.

BROWN, MR. and MRS. FREDERICK L., New York City, give $100,000 to Hospital for Joint Diseases for research fellowships, November 3, 1929; give $100,000 to Hebrew Union College for Endowment Fund of $5,000,000, September 11, 1929.

EPSTEIN, MAX, Chicago, Ill., gives $1,000,000 to University of Chicago for erection of art building, September 1929.

FALK, LEON and MAURICE, Pittsburgh, Pa., give $400,000 to University of Pittsburg for a medical clinic, October 22, 1929.

FALK, MAURICE, Pittsburg, Pa., bequeaths $10,000,000 for establishment of Maurice and Laura Falk Foundation for philanthropic uses, December 16, 1929.

FELS, SAMUEL S., Philadelphia, Pa., gives $300,000 to Franklin Institute Museum for erection of planetarium, May 20, 1930.

FOGEL, RUBE R., San Francisco, Cal., bequeaths $1,200,000 to Pacific Hebrew Orphan Asylum, for endowment fund, March 30, 1929.

FOX, MAURICE, Laporte, Ind., gives civic auditorium valued at $500,000 to the city, February 25, 1930.

FULD, MRS. FELIX, Newark, N. J., *see* BAMBERGER, LOUIS.

GAYLORD, SAMUEL X., Detroit, Mich., establishes Gaylord Foundation of $200,000 for educational and recreational center for Jewish youth, August 2, 1929.

GOLDBERG, MR. and MRS. MORRIS, New York City, donate $250,000 to the United Israel Zion Hospital for the Henrietta S. Goldberg wing, September 29, 1929.

GUGGENHEIM (DANIEL) FUND FOR THE PROMOTION OF AERONAUTICS, New York City, donates $300,000 to Georgia Institute of Technology, Atlanta, Ga., for aeronautic engineering center, March 3, 1930.

GUGGENHEIM, MURRY, New York City, establishes Murry and Leonie Guggenheim Fund of $3,000,000 for free dental clinics for children, June 23, 1929.

GUGGENHEIM, MR. and MRS. SIMON, New York City, give $1,000,000 to John Simon Guggenheim Memorial Foundation for exchange fellowships between United States and Latin America, June 9, 1929.

HEINSHEIMER, ALFRED M., New Rochelle, N. Y., bequeaths $525,000 to Hospital for Joint Diseases (Natalie and Louis A. Heinsheimer Memorial, $500,000, and for other purposes, $25,000), $130,000 to 23 other charitable organizations, and residue of more than $1,675,000 to New York Foundation, September 18, 1929.

HELLER, EMIL, New York City, bequeaths $100,000 to ten Jewish charities, June 22, 1929.

HUBERT, CONRAD, New York City, bequeaths estate of $6,000,000 to charity, to be distributed by committee consisting of ex-Pres. Coolidge, Ex. Gov. A. Smith, and Mr. Julius Rosenwald; committee allots from cash on hand $250,000 to Jewish Mental Health Society, $250,000 to Jewish Theological Seminary of America, $175,000 to the Young Men's Hebrew Association, and $3,925,000 to non-Jewish charities, January 6, 1930.

JASTULEK, MRS. MARY, Spokane, Wash., bequeaths $100,000 to Temple Emanu-El, April 25, 1930.

JONAS, RALPH, Brooklyn, N. Y., donates $1,000,000 to further the merger of the Federation for the Support of Jewish Philanthropic Societies of New York City and the Brooklyn Federation of Jewish Charities, November 27, 1929.

KAHN, ALBERT, Detroit, Mich., gives 500,000 francs outright and

9,500,000 francs conditionally to University of Paris, France, October 1, 1929.

KAUFMAN, EDGAR J. and MOTHER, (MRS. BETTY W. KAUFMAN), Pittsburgh, Pa., give $150,000 to Young Men's and Young Women's Hebrew Association, December 23, 1929.

KRAMER, LOUIS M., New York City, bequeaths $100,000 to Mount Sinai Hospital for Louis M. Kramer memorial ward, and $10,000 to Jewish Charity and $5,000 to non-Jewish charity in Scranton, Pa., May 8, 1930.

LEHMAN, SIGMUND, New York City, bequeaths $100,000 for charitable purposes, April 19, 1930.

MARSHALL, LOUIS, New York City, bequeaths one-tenth of personal property to Jewish Theological Seminary of America and to twelve other educational and charitable institutions, October 8, 1929.

MASTBAUM, JAY J., Philadelphia, Pa., bequeaths estate of $100,000 to charity, May 16, 1930.

MEYER, BEN R. and MILTON E. GETZ, (Caspare Cohen Estate), Los Angeles, Cal., donate $100,000 to Federation of Jewish Welfare Organizations for Cedars of Lebanon Hospital, August 2, 1929.

NAUMBERG, AARON, New York City, bequeaths $250,000 to the Federation for the Support of Jewish Philanthropic Societies, New York City, and $310,000 to 6 non-Jewish charities, December 13, 1929.

NAUMBERG, MRS. NETTIE G., New York City, bequeaths gallery of paintings and tapestry and $100,000 to preserve them intact, to William Hayes Fogg museum at Harvard University, Cambridge, Mass., and $90,000 to 17 organizations, March 17, 1930.

OCHS, ADOLPH S., New York City, contributes $300,000 to Endowment Fund of Hebrew Union College, Cincinnati July, 1929.

OPPENHEIMER, DANIEL, Pittsburgh, Pa., bequeaths $250,000 to Jewish and to non-Jewish charities, June 7, 1929.

PRINCE, SIDNEY S., Mamaroneck, N. Y., establishes Sidney S. Prince Foundation of $100,000 for charitable purposes; and bequeaths $100,000 to Mt. Sinai Hospital, New York City, for research, $15,000 to Federation of Jewish Philanthropic Societies of New York, $15,000 to the Federation Settlement, and $15,000 to Williams College for two scholarships in memory of son, August 6, 1929.

RATSHESKY, A. C., Boston, Mass., gives building and $50,000 to local chapter of American Red Cross, Boston, Mass., in memory of Julia Adams Shulman, mother of Mrs. Ratshesky, February 14, 1930.

RATSHESKY, MR. and MRS., Boston, Mass., give camp valued at $100,000 at Essex, Mass., for poor boys, July 3, 1929.

RICH, MICHAEL P., San Francisco, Cal., bequeaths $110,000 to Jewish and $20,000 to non-Jewish charities, April 15, 1929.

ROSENBERG, ABRAHAM, San Francisco, Cal., bequeaths $100,000 to University of California for fund for graduate research fellowship, December 20, 1929.

ROSENWALD, JULIUS, Chicago, Ill., gives $750,000 to University of Chicago for a Hospital and a Medical Center for Negroes, December

15, 1929; $325,000 to Wellesley College, Wellesley, Mass , for a semi-centennial fund of $9,000,000, June 17, 1929; $500,000 to Jewish Theological Seminary of America, New York City in memory of Louis Marshall for Louis Marshall memorial fund, September 20, 1929; $2,000,000 (additional) to Museum of Science and Inquiry, March 26, 1930.

ROSENWALD (JULIUS) FOUNDATION, Chicago, Ill., donates $100,000 to National Advisory Committee on Education, Washington, D. C., November 18, 1929.

SAMUELS, COL. JOSEPH, Providence, R. I., gives $300,000 to Rhode Island Hospital, for children's dental clinic, September 9, 1929.

SCHIFF, MORTIMER L., New York City, gives $250,000 to the National Council of Boy Scouts of America, May 12, 1930.

SCHONTHAL, JOSEPH, Columbus, Ohio, bequeaths $100,000 to Jewish Infants Home, Columbus, Ohio; $55,000 to 14 other Jewish charities, and $23,000 to 8 non-Jewish charities, December 19, 1929.

STERN, M. SAMUEL, New York City, bequeaths $75,000 to Trudeau Sanitarium, Trudeau, N. Y., for erection of building for care of consumptives; $275,000 to 17 Jewish, and $115,000 to 11 non-Jewish organizations, November 8, 1929.

STERNE, HENRY, New York City, bequeaths $942,475 to Montefiore Home, the Home for Hebrew Infants, Educational Alliance, Hebrew Technical Institute, Sanitarium for Hebrew Children, United Hebrew Charities, Hospital for Joint Diseases, April, 1929.

WARBURG, FELIX M., New York City, contributes $150,000 to Allied Jewish Campaign, June 17, 1930; $500,000 for Palestine finance corporation under control of Jewish Agency, August 12, 1929.

OTHER COUNTRIES

BARON, BERNHARD, London, England, gives £15,000 to Royal Sussex County Hospital for the Bernhard Baron building, April 9, 1929; bequeaths Charities Fund of £1,000,000: £10,000 to Liberal Jewish Synagogue, £50,000 to Jewish Orphanage of West Norwood, £5,000 to non-Jewish institutions, and residue to be distributed during a period of twenty years at the discretion of Executors, one-fifth to Jewish and four-fifths to non-Jewish charities, August 4, 1929.

BRONFMAN and AARON family, Montreal, Canada, gives $75,000 for Jewish hospital, October 9, 1929.

BURTON, MONTAGUE, Leeds, England, gives £20,000 to Cardiff University College for chair of industrial relations, November 14, 1929.

MELCHETT, LORD, London, England, gives $500,000 to Palestine Finance Corporation for the upbuilding of Palestine, August 12, 1929.

SASSOON, DAVID REUBEN, Hove, England, bequeaths £4,200 to Jewish charities and £3,800 to non-Jewish charities, February 7, 1930.

SILVERMAN family, Montreal, Canada, gives $100,000 for Jewish hospital, October 1, 1929.

SNAMIROWSKI, ISRAEL, Warsaw, Poland, bequeaths $50,000 to Jewish Community, for ritual baths, June, 1929.

WIENER, HAROLD, London, bequeaths estate of over £25,000 to Spanish and Portuguese Congregation, October, 1929.

WORKMAN, MARK, Montreal, Canada, gives $25,000 for Jewish hospital, October 4, 1929.

IV. NECROLOGY

UNITED STATES

ALTMAN, MRS. ADDIE RICHMAN, author, Los Angeles, Cal., aged 79 August 24, 1929.

ASHER, HARRY, lawyer, former president of New Haven Board of Education, civic worker, New Haven, Conn., in New York City, aged 71, May 15, 1929.

BERGER, VICTOR L., editor, socialist leader, former member of Congress, Milwaukee, Wis., aged 69, August 7, 1929.

BERLINER, EMILE, inventor, scientist and author, Washington, D. C., aged 79, August 3, 1929.

BERNHEIMER, LOUIS G., First Lieutenant, aviator in World War, D.S.C., author, New York City, aged 36, January 10, 1930.

BIJUR, NATHAN, Judge, State Supreme Court, and communal leader, New York City, aged 68, July 8, 1930.

BLOCH, MORRIS, Minority leader, State Assembly, New York City, aged 38, December 5, 1929.

BOGEN, BORIS D., communal and social worker, Secretary of Order B'nai B'rith, former director of American Joint Distributing Committee, Cincinnati, O., at Los Angeles, Cal., aged 60, June 29, 1929.

BROMBERG, EDWARD J., former State Senator, communal worker, Boston, Mass., aged 66, June 11, 1930.

CHONES, ISAAC B., author, Chicago, Ill., aged 92, September 29, 1929.

COHEN, JOSIAH, Judge Common Pleas Court, and communal leader, Pittsburgh, Pa., aged 90, June 11, 1930.

COHN, ADOLPHE, New York City, former Professor of French at Columbia University and at Harvard University, author, at Paris, aged 79, February 13, 1930.

DEINARD, EPHRAIM, author, New York City, aged 84, June 24, 1930.

ELLBOGEN, ABRAM, Judge Municipal Court, former Assemblyman, and civic worker, New York City, aged 46, August 1, 1929.

ELLIS, DAVID A., lawyer, teacher, communal and civic leader, Boston, Mass., aged 56, July 27, 1929.

ERLANGER, ABRAHAM LINCOLN, theatrical producer, New York City, aged 69, March 7, 1930.

ERLANGER, ABRAHAM, retired clothing merchant and communal worker, New York City, aged 73, October 2, 1929.

FIELDLER, HERMAN, playwright, Chicago, Ill., aged 75, June 17, 1930.

FLEISHMAN, AKIBA, journalist and novelist, New York City, aged 62, May 21, 1929.

FRANKO, NAHAN, violinist and conductor, New York City, aged 68, June 7, 1930.

FREUDENTHAL, WOLFF, physician, president of American Laryngological Medical Society, New York City, aged 72, May 6, 1929.

FREY, SIGMUND, former social worker, writer, Los Angeles, Cal., aged 77, June 30, 1930.

GATES, ELIAS, lawyer, former president of Tennessee Bar Association, and communal worker, Memphis, Tenn., aged 56, October 10, 1929.

GOODIS, DAVID, rabbi, Great Neck, L. I., aged 32, March 31, 1930.

HALPERIN, CLEMENT J., physician, professor of dermatology, captain in World War, and communal worker, Newark, N. J., aged 45, September 29, 1929.

HARRIS, MAURICE HENRY, rabbi and author, New York City, aged 70, June 23, 1930.

JUDALEVITCH, ABRAHAM AARON, rabbi and author, New York City, at Bayonne, N. J., aged 32, February 2, 1930.

KALISH, SAMUEL, Judge, State Supreme Court, Newark, N. J., aged 79, April 29, 1930.

KAPLAN, SAMUEL S., rabbi, West Orange, N. J., aged 35, December 9, 1929.

KASPE, ABRAHAM, (MINTZ), journalist, writer and editor, New York City, aged 69, June 2, 1929.

KORNBLITH, ZISHA, journalist and playwright, New York City, aged 57, May 1, 1929.

LAMBERT, ALEXANDER, musician and composer, New York City, aged 66, December 31, 1929.

LIBRESCU, ISAAC, actor, producer of Yiddish plays, playwright, Plainfield, N. J., aged 80, June 11, 1930.

LEHMAN, PHILIP, Major, Brooklyn, N. Y., aged 38, July 10, 1929.

LIPPMAN, JONAS, editor, New York City, aged 71, July 10, 1929.

LOURIE, DAVID A., Judge, State Supreme Court, communal and Zionist leader, civic worker, Boston, Mass., aged 51, January 18, 1930.

LOWENBERG, WILLIAM, rabbi, Philadelphia, Pa., aged 75, June 29, 1929.

MARKS, RUDOLPH, lawyer, actor, playwright, New York City, aged 63, May, 1930.

MARSHALL, LOUIS, lawyer, president of American Jewish Committee, communal and civic leader, New York City, aged 73, September 11, 1929.

MATTES, L. (M. LUNIANSKI), poet, Chicago, Ill., aged 32, November 2, 1929.

MAY, MAX B., Judge, Court of Common Pleas, Cincinnati, O., aged 64, October 2, 1929.

MESSING, MAYER, rabbi emeritus, Indianapolis, Ind., aged 86, January 23, 1930.

MORGENTHAU, JULIUS C., dealer in rare stamps, president Association of Stamp Exhibitions, formerly teacher at College of City of New York, New York City, aged 70, May 22, 1929.

NIETO, JACOB, rabbi and author, San Francisco, Cal., aged 67, March 20, 1930.

PAM, HUGO, Judge, State Supreme Court, Chicago, Ill., in New York, N. Y., aged 60, May 29, 1930.

PERL, BEN ZION, rabbi, New York City, aged 42, June 24, 1930.

ROOS, LESTER L., physician, Major in World War, New York City, aged 49, May 12, 1929.

ROSEN, BEZALEL, rabbi, New York City, aged 57, November 2, 1929.

ROSENTHAL, ABRAHAM, editor, publisher and communal worker, St. Louis, Mo., aged 59, October 12, 1929.

ROSENTRETER, ADOLPH, rabbi, author, St. Louis, Mo., aged 71, April 14, 1930.

RUBIN, BARUCH DAVID, rabbi and author, Philadelphia, Pa., aged 80, June 27, 1930.

RUPPIN, LEO S., editor and publisher, Houston, Tex., aged 80, February 8, 1930.

SALE, MOSES N., Judge, Circuit Court, St. Louis, Mo., aged 72, January 29, 1930.

SCHERCK, LOUIS, Civil War veteran and communal worker, New Orleans, La., aged 92, May 5, 1930.

SCHONTHAL, JOSEPH, manufacturer and communal leader, Columbus, O., aged 75, December 15, 1929.

SCHWARTZBERG, S. B., journalist and editor, New York City, aged 69, April 27, 1929.

SISISKY, SAMUEL, lawyer, former member of State Legislature, Thompsonville, Conn., aged 34, July 9, 1929.

SOLOMON, HYMAN, rabbi, Vineland, N. J., aged 41, June 15, 1930.

SPRINTZ, SOLOMON, rabbi and author, Boston, Mass., aged 90, May 25, 1929.

STERN, M. SAMUEL, Vice-president of the Board of Education of the City of New York, and communal worker, New York City, aged 63, October 28, 1929.

STRAUS, LINA G., communal worker, Mamaroneck, N. Y., aged 76, May 4, 1930.

TOPKIS, LOUIS, communal and Zionist leader, Wilmington, Del., aged 57, March 23, 1930.

ULLMAN, ISAAC M., COLONEL, civic and communal leader, New Haven, Conn., aged 67, January 28, 1930.

WERTHEIMER, DAN S., publisher and communal worker, Cleveland, O., aged 70, May 21, 1930.

WISE, ISIDOR, writer, editor, and communal worker, Cincinnati, O., aged 74, November 15, 1929.

ZOFNATH, MORDECAI, rabbi, Trenton, N. J. at Newark, N. J., aged 80, December 24, 1929.

ZUCKERMAN, SHALOM, (Hassidic Rabbi of Rashkow), rabbi, New York City, aged 47, May 19, 1930.

BRITISH EMPIRE

ANDRON, SAMUEL ISAAC, rabbi and educator, Jerusalem, Palestine, (formerly New York City), aged 76, February 26, 1930.

BARON, BERNHARD, manufacturer and philanthropist, London, at Hove, England, aged 79, August 1, 1929.

BELKIND, ISRAEL, writer, editor, Zionist and communal leader, Kirjat-Sefer, Palestine, in Berlin, Germany, aged 69, September 28, 1929.

DANGIN, NISSIM, rabbi, Jerusalem, Palestine, at Tunis, aged 55, February 17, 1930.

DARENSKI, MAX, pianist and composer, London, England, September 26, 1929.

DAVIS, DAVID, C.B.E., D.L., J.P., member of London County Council, civic and communal leader, London, England, aged 53, April 11, 1930.

GOLDSTEIN, BERNARD, former manager of Canadian Committee of Montreal ICA and communal worker, Montreal, Canada, aged 72, September 14, 1929.

GOLLANCZ, SIR ISRAEL, Professor, University of London, author, London, England, aged 67, June 23, 1930.

HERTZ, MRS. J. H., communal worker, London, England, aged 50, January 18, 1930.

JAFFE, SIR OTTO, merchant, former Lord Mayor, civic and communal leader, Belfast, Northern Ireland, aged 83, May 2, 1929.

JOSEPH, MORRIS, minister emeritus and author, London, England, aged 82, April 17, 1930.

LEWIS-BARNED, HARRY BARNED, Major, civic and communal leader, London, England, aged 69, December 29, 1929.

MAZIA, A. M., physician, Hebrew philologist, Jerusalem, Palestine, aged 76, January 4, 1930.

PEVSNER, SAMUEL, engineer, communal and Zionist leader, Haifa, Palestine, May 7, 1930.

PRAG, JOSEPH J. P., communal leader, London, England, aged 69, June 23, 1929.

READING, ALICE (Marchioness), civic and communal worker, London, January 30, 1930.

TCHERNOVITZ, SAMUEL, journalist, editor, Zionist and communal leader, Tel-Aviv, Palestine, aged 49, July 30, 1929.

WIENER, HAROLD, attorney, author, Jerusalem, Palestine, formerly London, aged 55, August 24, 1929 (killed in riots).

YEDID, JOSEPH HALEVI, rabbi and author, Jerusalem, Palestine, aged 63, March 8, 1930.

YERUSALMI, NEHEMIAH, Talmudic author, Jerusalem, Palestine, aged 77, February 20, 1930.

FRANCE

BLUM, LEON, physician and Professor at University of Strasbourg, aged 52, March 16, 1930.

BLUMENTHAL, DANIEL, former deputy, former mayor of Colmar, civic leader; April 1, 1930.

COHN, BERTHOLD, communal leader and author, Strasbourg, aged 61, May 17, 1930.

DELAHACHE, GEORGES (LUCIEN AARON), librarian, author, Strasbourg, aged 57, April 13, 1929.

HERRMANN, JOSEPH, Rabbi, Reims, aged 74, December 1, 1929.

LEVY, RAPHAEL, rabbi, social worker, writer, Paris, May 18, 1930.

SCHLUMBERGER, GUSTAVE, author, Paris, aged 85, May 16, 1929.

SONNENFELD, SIGISMUND, former editor and communal leader, Paris, aged 83, May 10, 1929.

GERMANY

BONDI, JONAS, rabbi, teacher, editor, Mainz, April 12, 1929.

FREUDENTHAL, BERTHOLD, professor of criminal law, author, Frankfurt a. Main, aged 57, July 14, 1929.

HEIMANN, OSCAR, merchant and communal leader, Berlin, aged 62, February 7, 1930.

HOFMANNSTHAL, HUGO VON, poet and dramatist, in Vienna, July 15, 1929.

LEVI, PAUL, deputy and labor leader, Berlin, aged 46, February 9, 1930.

ROSENZWEIG, FRANZ, author, Frankfurt a. Main, aged 43, December 10, 1929.

SCHIFF, LUDWIG, banker and communal worker, Frankfurt a. Main, aged 76, June 2, 1930.

STEIN, LUDWIG, author, Berlin, aged 70, July 14, 1930.

TURK, MORITZ, teacher and communal leader, Berlin, aged 70, August 30, 1929.

WARBURG, ABY, professor at University of Hamburg, author, Hamburg, aged 63, October 28, 1929.

POLAND

BURSTEIN, MOSES, rabbi and author, Falenitz, aged 60, September 30, 1929.

COHEN, JOSEPH, (Yosele of Sztuzin), rabbi, Lomzhe, aged 69, October 5, 1929.

ETINGER, HENRIQUE, lawyer, member of committee on codification of Polish laws, aged 70, June 13, 1929.

GINZBERG, HAYYIM JUDAH, rabbi, Siedlece, aged 76, May 10, 1930.

HURWITZ, ALTER, rabbi, Strisuber, aged 74, April 23, 1930.

KLEPFISH, MORDECAI, rabbi, Warsaw, aged 75, December 12, 1929.

KRAKOVSKY, MENAHEM, rabbi, communal preacher, Vilna, aged 51, November 16, 1929.

MERKER, MOSES, author, Mlawa, at Paris, aged 45, July 2, 1929.

NATHANSON, STANISLAU, communal worker, Warsaw, aged 72, November 5, 1929.

PARNAS, EMIL, lawyer and communal leader, Lemberg, aged 65, May 9, 1930.

PERLMUTTER, ABRAHAM ZEVI (Rabbi of Radom), rabbi, author former president of Agudath Israel, communal leader, Warsaw, aged 87, June 5, 1930.

PODLISZEWSKI, ABRAHAM, Zionist and communal leader, Warsaw, aged 68, June 18, 1930.

POSNER, STANISLAW, Vice-President of Senate, labor leader, Warsaw, aged 64, May 8, 1930.

RAMIGOLSKY, BENJAMIN ELIJAH, rabbi, Szemiatitch, in Warsaw, aged 58, June 21, 1930.

REGENSBURG, JOSEPH, physician, Zionist and communal leader, Vilna, in Berlin, aged 51, May 21, 1930.

REICH, LEON, deputy, Zionist and communal leader, Lemberg, aged 51, December 2, 1929.

RIBACK, SOLOMON, rabbi, Ostrow, in Vienna, Austria, aged 60, September 19, 1929.

STAWSKI, BORIS, publisher, Zionist leader, Warsaw, aged 68, December 27, 1929.

WASSERFISCH, JACOB DAVID, rabbi and author, Schmulewizna, near Warsaw, aged 69, January 27, 1930.

WILNER, ELIJAH, engineer and communal worker, Lodz, in Berlin, Germany, May 19, 1929.

WOLFSON, MOSES, rabbi, Antopole, aged 42, September 16, 1929.

OTHER COUNTRIES

ALKALAY, SOLOMON, physician and communal leader, Belgrade, Jugo-Slavia, September 16, 1929.

BAHMOIRASCHE, HAYYIM, rabbi Adrianople, Turkey aged 65, September 20, 1929.

BARACS, KARL, general director of railway line, civic worker, and communal and Zionist leader, Budapest, Hungary, aged 61, June 7, 1929.

BLOCH, JOSEPH LEIB, rabbi and head of yeshibah, Telz, Lithuania, aged 70 years, November 9, 1929.

BLOCH-ROOS, SOLOMON, merchant and communal worker, Basel, Switzerland, November 15, 1929.

BUHOBZA, ISAAC, rabbi, Tripoli, Libya, aged 80, February 21, 1930.

DABBATH, SAUL, rabbi, Buenos Aires, Argentina, aged 80, June 16, 1930.

FISCHER, JEAN, journalist and Zionist leader, Antwerp, Belgium, aged 58, December 13, 1929.

GRUENWALD, EMANUAL, rabbi, Sopron, Czecho-Slovakia, in Vienna, Austria, aged 86, October 29, 1929.

GRUNHUTH, KARL SAMUEL, professor of commercial law, editor, Vienna, Austria, aged 85, October 11, 1929.

HOVSHA, HAYYIM AARON, teacher, author, Skood, Lithuania, aged 61, May 27, 1930.

KALMANSON, ELHANAN MOSES, journalist and author, Riga, Latvia, aged 73, March 11, 1930.

KATZ, ABRAHAM, rabbi and editor, Nitra, Czecho-Slovakia, aged 61.

KUGEL, A. R., writer, editor, Leningrad, Russia, October 5, 1929.

LEVIN, PAUL, novelist and writer, Copenhagen, Denmark, aged 61, November 6, 1929.

MAAS, L. ISAAC, journalist and editor, Buenos Aires, Argentina, aged 52, July 51, 1929.

MANDEL, A. L., rabbi, Vienna, Austria, aged 59, November 7, 1929.

MER, SACHNA, physician and communal leader, Ponevezhi, Lithuania, aged 70, March 21, 1930.

PANETH, EZEKIEL, hassidic Rabbi of Dej, Roumania, in Vienna, Austria, Dej, aged 60, December 24, 1929.

PEPERMAN, ZEVI JOSEPH, dentist, Hebrew translator, Karsovka, Latvia, aged 59, April 30, 1929.

PHILIPPSON, FRANZ, banker, President of ICA, civic and communal leader, Brussels, Belgium, in Paris, aged 78, July 6, 1929.

REICH, KOPPEL, rabbi and senator, Budapest, Hungary, aged 91.

REICH, WILHELM, rabbi, Vienna, Austria, aged 76, July 25, 1929.

SCHAFRAN, BEZALEL, rabbi and author, Babeu, Roumania, aged 70, December 22, 1929.

SHNEYERSON, SHNEYER ZALMAN, rabbi Ghomel, Russia, aged 68, March 1, 1929.

SILMAN, HAYYIM ISAAC, rabbi, communal worker, Yanovo, Lithuania, aged 55, June 11, 1930.

SINHAH, ISAAC JOSEPH, communal worker, Salonika, Greece, in Paris, aged 78, May, 1929.

VON SINGER, EMANUEL ADLER, journalist, Vienna, Austria, aged 83, December 3, 1929.

WEISMANN, ADOLF, musician and author, Berlin, Germany, at Haifa, Palestine, April 24, 1929.

JEWISH NATIONAL ORGANIZATION IN THE UNITED STATES

[1] National Organizations organized after April 1, 1929, are not included in this list.

ALEPH ZADIK ALEPH OF THE B'NAI B'RITH

Org. 1924. OFFICE: 650 Omaha National Bank Bldg., Omaha, Neb.

Sixth Annual International Convention, July 5, 6 and 7, 1929, Pittsburgh, Pa.

Chapters 125. Members, 4,200.

PURPOSE: Mental, moral and physical development of Jewish youth. Inculcation of Jewish ideals.

SUPREME ADVISORY COUNCIL: Pres., Sam Beber, Omaha, Neb.; First Vice-Pres., Jacob J. Lieberman, Los Angeles, Cal.; Second Vice-Pres., Julius J. Cohn, Chattanooga, Tenn.; Third Vice-Pres., Joseph Herbach, Philadelphia, Pa., Treas., Harry Lapidus, Omaha, Neb.; Sec., I. F. Goodman, Omaha, Neb.; Ex. Sec., Philip M. Klutznick, Omaha, Neb.; Asst. Exec. Sec., Julius Bisno, Omaha, Neb.; Alfred M. Cohen, Cincinnati, O.; Wilfred B. Feiga, Worcester, Mass.; Hyman M. Goldstein, Washington, D. C.; Leo Kaminsky, Indianapolis, Ind.; Joseph Karesh, New York, N. Y.; Daniel Krause, Braddock, Pa.; Henry Monsky, Omaha, Neb.; I. M. Rubinow, Cincinnati, O.

ALEXANDER KOHUT MEMORIAL FOUNDATION

Org. 1926. OFFICE: 1185 Park Avenu , New York City.

Annual Meeting, March 27, 1930, New York City.

Number of Branch Societies, 5.

PURPOSE: To promote original research and to publish works bearing upon Jewish literature and related subjects.

OFFICERS: President, Hon. Julian W. Mack; Vice-President, Prof. Alexander Marx; Sec., Prof. Julius Bewer; Treasurer, Albert Tallmer; Executive Director, Dr. George A. Kohut; Executive Secretary for America, Benjamin Barondess; Executive Secretary for Europe, Dr. Emil Damask.

ALPHA EPSILON PHI WOMEN'S FRATERNITY

Org. 1909. OFFICE: 2026 Broadway, New Orleans, La.

Biennial Convention: July 26th—30th, 1929. Mackinac Island, Mich.

Members, 2,160.

PURPOSE: To foster close friendship between members, to stimulate the intellectual, social and spiritual life of the members, and to count as a force through service to others.

OFFICERS: Dean, Bertha Wolbrette Feitel, New Orleans, La.; Scribe, Aline Lazard Roos, New Orleans, La.; Field Sec., Elizabeth Eldridge,

San Antonio, Texas; Exec. Sec., Louise W. Wolf, New Orleans; Sub-Dean, Gertrude Friedlander Markel, Pittsburgh; Treas., Irma Loeb Cohen, Cleveland; Ritualist, Lucy Cooper, New York City; Historian, Beatrice Feingold, N. Y. C.; Editor, Viola Land Rusnak, Chicago; Alumnae Sec., Martha Kaplan Freedman, Brooklyn.

ALPHA EPSILON PI FRATERNITY

Org. 1913. Office: Suite 1779, Woolworth Bldg., New York City.
Thirteenth Annual Convention, Dec. 26–29, 1929, New York City.
Chapters, 20. Alumni Clubs, 9. Members 1,300.

PURPOSE: A national collegiate Greek-letter fraternity for Jewish Students.

OFFICERS: Pres., David Schlesinger, N. Y. C.; Vice-Pres., Max S. Scheiber, N. Y. C.; Treas., Alexander L. Grossman, N. Y. C.; South Rep., Harry L. Cohen, Atlanta, Ga.; Middle-West Rep., Samuel H. Shapiro, Kankakee, Ill.; Coast Rep., David Ziskind, Los Angeles, Cal.; Sec., Lester Harwood Block, 233 Broadway, N. Y. C.

ALPHA MU SIGMA FRATERNITY

Org. 1914. OFFICE: 327 W. 84th, New York City.
Annual Convention, Dec. 22–29, 1929, New York City.
Next Annual Convention, Dec. 24–28, 1930, New Haven, Conn.
Members, 650.

PURPOSE: To foster and perpetuate the fraternal spirit among its personnel, to cultivate and promote an ideal social relationship among them, to voluntarily give aid to fraters in distress and to perpetuate the ideals which gave origin to its existence.

OFFICERS: Hon. Grand Prior, Irving H. Fisher, Brooklyn, N. Y.; Grand Prior, Sol. C. Brecker, N. Y. C.; Grand Vice Prior, Morton M. Grossman, N. Y. C.; Grand Chancellor of the Exchequer, Milton S. Abramson, N. Y. C.; Grand Scribe, Leon S. Imrey, New Rochelle, N. Y.; Grand Historian, Sidney Svirsky, New Haven, Conn;. Chairman Bd. of Trustees, Abba A. Orlinger, Brooklyn, N. Y.

ALPHA OMEGA FRATERNITY

Org. 1907, Inc., 1909. OFFICE: Secretary, 419 Boylston, Boston, Mass.
Twenty-first Annual Convention, Dec. 25–27, 1929, Philadelphia, Pa.
Members, 2,500.

PURPOSE: To uphold the highest standards of the dental profession, further the causes of Judaism and to promote fraternalism.

OFFICERS: Chancellor, William Rich, N. Y. C.; Vice-Chancellors, Emanuel Krieger, Baltimore, Md.; Max Rabinovich, San Francisco, Cal.; Murray Simon, Toronto, Can.; Supreme Scribe, A. M. Flaschner, 419 Boylston, Boston, Mass.; Quaestor, J. W. Malkinson, Hartford, Conn.; Editor, Myron Aisenberg, Baltimore, Md.;Historian, Henry Brown, N. Y. C.; Marshall, J. T. Rothner, Detroit, Mich.; Macer, Herbert Metz, Detroit, Mich.

ALUMNI ASSOCIATION OF DROPSIE COLLEGE

Org. 1924. OFFICE: Broad and York, Philadelphia, Pa.
Annual Meeting, March 9, 1930, Philadelphia, Pa.
Members, 41.
PURPOSE: To advance the interests of the Dropsie College and further spirit of friendship among its graduates.
OFFICERS: Pres., Louis L. Kaplan, Baltimore, Md.; Vice-Pres., Elchanan H. Golomb, Baltimore, Md.; Sec.-Treas., Joseph Reider, Broad and York, Philadelphia, Pa.

ALUMNI ASSOCIATION OF THE HEBREW UNION COLLEGE

Org. 1889. Hebrew Union College, Cincinnati, O.
Annual Meeting, June 28, 1930, Providence, R. I.
Members, 200.
PURPOSE: To promote welfare of the Hebrew Union College and to strengthen fraternal feeling among graduates of the college.
OFFICERS: Pres., Martin Zielonka, El Paso, Texas; Vice-Pres., Emil Leipziger, New Orleans, La.; Sec., Ira E. Sanders, Capitol Hill Apts., Little Rock, Ark.; Treas., Alvin Luchs, New Rochelle, N. Y.; Historian, L. Eliot Grafman, Tampa, Fla.

ALUMNI ASSOCIATION OF THE JEWISH INSTITUTE OF RELIGION

Annual Meeting, May 26, 1930, New York City.
OFFICERS: Pres., Harry Kaplan, Pittsfield, Mass.; Vice-Pres., Joshua L. Goldberg, Astoria, L. I., and Jacob P. Rudin, N. Y. C.; Treas., Morton M. Berman, N. Y. C.; Sec., Jacob X. Cohen, N. Y. C.

ALUMNI ASSOCIATION OF THE TRAINING SCHOOL FOR JEWISH SOCIAL WORK

Org. 1927. OFFICE: 71 West 47th Street, New York City.
Annual Meeting, Sept. 12, 1929, New York City.
PURPOSE: To maintain friendly relationships among the members; to maintain cordial relations with the Training School; to support its aims and aid its development; to aid in the maintenance and development of professional standards.
OFFICERS: Pres., George Wolfe; Eastern Vice-Pres., Pauline Gollub; Mid-Western Vice-Pres., Madeline Berlin; Western Vice-Pres., Charles Schottland; Treasurer, Samuel Travis; Sec., Rose Leff.

AMERICAN ACADEMY FOR JEWISH RESEARCH

Org., 1920, Inc., Dec. 20, 1929. OFFICE: Philadelphia, Pa.
Members, 285; Honorary members, 5.
PURPOSE: The furtherance of Jewish learning through periodical meetings at which learned papers shall be presented and discussed; the formulation and carrying into effect of scholarly undertakings of a co-operative character; the issuance of publications; the promotion of relations of fellowship and co-operation between scholars and learned organizations in America and those in other countries; furnishing

opinions upon scholarly projects submitted to the Academy; and through such other means as may, from time to time, be determined by the Academy.

OFFICERS: Pres., Louis Ginzberg, N. Y. C.; Vice-Pres., Alexander Marx, N. Y. C.; Treas., Jacob Z. Lauterbach, Cincinnati, O.; Sec., David S. Blondheim, Johns Hopkins University, Baltimore, Md.

AMERICAN JEWISH COMMITTEE

Org. Nov. 11, 1906; Inc. March 16, 1911. OFFICE: 171 Madison Ave. New York City

For report, see p. 283.

AMERICAN JEWISH CONGRESS

Org. 1920. OFFICE: 33 West 42nd, New York City

Seventh Session, May 19–20, 1929, Atlantic City, N. J.

Delegates, 400.

PURPOSE: To further and promote the full rights of Jews; to safeguard and defend such rights wherever and whenever they are either threatened or violated; to deal generally with all matters relating to and affecting specific Jewish interests.

OFFICERS: Hon. Pres., Dr. Stephen S. Wise; Pres., Bernard S. Deutsch; Vice-Pres., Prof. Hayim Fineman; Louis Lipsky, Carl Sherman, Mrs. Archibald Silverman, Max Silverstein, Benjamin Winter; Chairman Executive Committee, Nathan D. Perlman; Treas., Morris Weinberg, Ex. Dir., B. G. Richards, 33 W. 42nd St., N. Y. C.

AMERICAN JEWISH HISTORICAL SOCIETY

Org. 1892. OFFICE: 531 W. 123d, New York City.

Thirty-seventh Annual Meeting, June 7–8, 1930, Boston, Mass.

Members, 450.

Has issued thirty-one volumes of publications and an index to publications 1–20. Maintains a collection of books, manuscripts, and historical objects in its room in the building of the Jewish Theological Seminary 531 W. 123d, N. Y. C.

OFFICERS: Pres., Abraham S. W. Rosenbach, Philadelphia, Pa.; Vice-Pres., Simon W. Rosendale, Albany, N. Y.; David Philipson, Cincinnati, O.; Max J. Kohler, N. Taylor Phillips, Richard J. H. Gottheil, N. Y. C.; Treas., Henry S. Hendricks; Curator, Leon Huhner; Cor. Sec., Albert M. Friedenberg, 116 Nassau Street, N. Y. C.; Rec. Sec., Abraham A. Neuman, Philadelphia, Pa.

AMERICAN JEWISH JOINT AGRICULTURAL CORPORATION

Org. July, 1924. OFFICE: 40 Exchange Place, N. Y. C.

PURPOSE: To assist and give material aid to Jews to engage in agricultural pursuits and to settle upon the land in Russia, and to act as the operative agency in Russia of the American Society for Jewish Farm Settlements in Russia, Inc., and to render other constructive aid to Jews in Russia.

BOARD OF DIRECTORS: Pres., Joseph A. Rosen; Vice-Pres., E. A. Grower; and S. E. Lubarsky, Bernhard Kahn, D. J. Schweitzer.

AMERICAN JEWISH JOINT DISTRIBUTION COMMITTEE

Org. Nov. 24, 1914. OFFICE: 40 Exchange Place, New York City.

PURPOSE: Distribution of funds for the relief and rehabilitation of Jews overseas.

MAJOR ACTIVITIES: Economic reconstruction directly and in co-operation with the American Joint Reconstruction Foundation; child care, medical, cultural-religious, vocational training, etc.

OFFICERS: Chairman, Felix M. Warburg; Vice-Chairman, Herbert H. Lehman, James N. Rosenberg; Treas., Paul Baerwald; Assoc. Treas., Geo. W. Naunburg; Comptroller, Mrs. Jonah J. Goldstein; Sec., Jos. C. Hyman.

AMERICAN MEMBERS OF COUNCIL OF THE AMERICAN JOINT RECONSTRUCTION FOUNDATION: Felix M. Warburg, Herbert H. Lehman, Bernard Flexner, Peter Wiernik, Meyer Gillis, Leonard G. Robinson; Sec., Jos. C. Hyman.

DIRECTOR FOR EASTERN AND CENTRAL EUROPE: Dr. Bernhard Kahn.

DIRECTOR FOR RUSSIA: Dr. Joseph A. Rosen.

AMERICAN JEWISH PHYSICIANS' COMMITTEE

Org. May 24, 1921. OFFICE: 106 E. 85th., New York City.

Tenth Annual Meeting, May 12, 1930, New York City.

Members, about 1,000.

PURPOSE: To build a medical college and hospital in connection with the Hebrew University in Palestine.

OFFICERS: Pres., Nathan Ratnoff; Vice-Pres., Meyer R. Robinson and Albert A. Epstein; Treas., Harry E. Isaacs; Sec., Israel S. Wechsler, N. Y. C.; Chairman, Exec. Comm., Emanuel Libman, N. Y. C.

THE AMERICAN ORT

Org. 1922. OFFICE: 331 Madison Av., New York City.

PURPOSE: Promotion of technical trades and agriculture among the Jews in Eastern and Central Europe.

OFFICERS: Chairman, Murray Levine; Chairman Exec. Com., Henry Moskowitz; Vice-Chairmen, Edward Lazansky, Joseph Baskin, Louis B. Boudin, Samuel Ellsberg, Gustave Hartman, B. C. Vladeck; Treas., Morris Berman; Hon. Sec., Herman Bernstein.

AMERICAN PRO-FALASHA COMMITTEE

Org. Aug. 1922; Inc. 1923. OFFICE: 305 Broadway, New York City.

PURPOSE: The educational and religious rehabilitation of the Falasha Jews of Abyssinia.

OFFICERS: Hon. Chairman, Cyrus Adler, Philadelphia, Pa.; Chairman, Israel Goldstein; Vice-Chairmen, Mordecai M. Kaplan, Nathan Stern, Peter Wiernik; Treas., S. Herbert Golden; Hon. Sec., Isaac Landmann, Elias L. Solomon, N. Y. C.; Executive Director, Jacques Faitlovitch.

WOMEN'S DIVISION OF THE AMERICAN PRO-FALASHA COMMITTEE

Org. February 1, 1930.

OFFICERS: Hon. Chairman, Mrs. Rebekah Kohut; Chairman, Mrs. David E. Goldfarb; Vice-Chairman, Mrs. Herbert S. Goldstein, Mrs. Samuel Spiegel; Treas., Mrs. Eva Levy; Sec., Mrs. Max J. Brandenburger.

AMERICAN SOCIETY FOR JEWISH FARM SETTLEMENTS IN RUSSIA

Org. Nov. 13, 1928. OFFICE: 40 Exchange Place, New York, N. Y.

Operative Agency in Russia: American Jewish Joint Agricultural Corporation (Agro-Joint). Dir., Joseph A. Rosen.

PURPOSE: To encourage, aid, and facilitate the creation, development and increase of farm settlements among the Jews in Russia.

OFFICERS: Hon. Pres., Julius Rosenwald and Felix M. Warburg; Pres., James N. Rosenberg; Treas., Paul Baerwald; Associate Treas., Lewis L. Strauss; Sec., Joseph C. Hyman.

AMERICAN ZION COMMONWEALTH

Org. 1914. OFFICE: 111 Fifth Av., New York City.

Annual Convention, June, 1929, Detroit, Mich.

Next Annual Convention, June, 1930.

Members, 6,000.

PURPOSE: Acquisition and sale of Palestinian land and securities.

OFFICERS: Pres., David Freiberger; Vice-Pres., Charles Topkis; Treas., Morris Weinberg; Sec., Morris Eiseman, N. Y. C.

AVUKAH, AMERICAN STUDENT ZIONIST FEDERATION

Org. June 1925. OFFICE: 170 Fifth Av., N. Y. C.

Fourth Annual Convention, June 27–29, 1930, Ann Arbor, Mich.

Members, 1,000; chapters, 30.

PURPOSE: A national organization, conducting Zionist educational activity in American universities and colleges.

OFFICERS: Hon. Pres., Max Rhoade, Washington, D. C.; Pres., Samuel Blumenfield, N. Y. C.; Vice-Pres., Mitchell S. Fisher, N. Y. C.; Hyman Smoler, Chicago, Ill.; Samuel Katz, Cleveland, O.; Morris Michelson, Dorchester, Mass.; Max Pomerantz, Columbus, O.; Leo Schwarz, N. Y. C.; Maurice Pekarsky, Ann Arbor, Mich.; Hon. Treas., Charles Rosenbloom, Pittsburgh, Pa.; Treas., R. Lewin-Epstein, N. Y. C., Exec. Sec., James Waterman Wise, N. Y. C.

BARON DE HIRSCH FUND

Org. Feb. 9, 1891; Inc. 1891. OFFICE: 233 Broadway, New York City.

Thirty-ninth Annual Meeting, Jan. 26, 1930, New York City.

PURPOSE: Endowed by Baron and Baroness de Hirsch in sum of $3,800,000. Americanization and assimilation of Jewish immigrants, their instruction in trades and agriculture and promotion of agriculture among them.

ACTIVITIES: 1. Aid to agriculture through the Jewish Agricultural Society, N. Y. C., and the granting of scholarships to agricultural schools. 2. Baron de Hirsch Trade School, N. Y. C., which offers free trade instruction. 3. Immigration aid port work through subsidized societies. 4. The town of Woodbine, N. J., which was founded by it in 1891.

OFFICERS: Pres. S. G. Rosenbaum; Vice-Pres., Arthur H. Sulzberger; Treas., Simon F. Rothschild; Hon. Sec., Max J. Kohler, 25 W. 43d., N. Y. C.

B'NAI B'RITH

Org. Nov. 1, 1843. OFFICE: 9 W. 4th, Cincinnati, O.

Thirteenth Quinquennial Convention, April 27—May 1, 1930, Cincinnati, O.

Members, 75,000.

Lodges, 602 (in North America, Europe, Asia, and Africa).

Districts, 15 (7 in the United States).

Institutions founded by the Order in the United States: HEBREW ORPHANS' HOME, Atlanta, Ga.; B'NAI B'RITH CEMETERY, Chicago, Ill.; FREE EMPLOYMENT BUREAU, Chicago, Ill.; JEWISH WIDOWS' AND ORPHANS' HOME, New Orleans, La.; TOURO INFIRMARY, New Orleans, La.; HOME FOR AGED AND INFIRM, Yonkers, N. Y.; JEWISH ORPHANS' HOME, Cleveland, O.; B'NAI B'RITH FREE EMPLOYMENT BUREAU, Pittsburgh, Pa.; RELIEF COMMITTEE, Hot Springs, Ark.; B'NAI B'RITH CLUB, San Francisco, Cal.; HOME FOR JEWISH ORPHANS, Los Angeles, Cal.; IMMIGRANT SCHOOLS at Kalamazoo, Mich., and Memphis, Tenn.; SABBATH SCHOOLS, at Houghton, Mich.; Trenton, N. J.; Sharon, Pa.; and Madison, Wis.; B'NAI B'RITH ORPHANAGE, at Erie, Pa.; LEO N. LEVI HOSPITAL, Hot Springs, Ark.; BOY'S VACATION CAMP, Chicago, Ill.; SOCIAL SERVICE BOYS' SUMMER CAMP, Minneapolis, Minn.; B'NAI B'RITH HILLEL FOUNDATIONS at Universities of Illinois, Wisconsin, Ohio, Michigan, California, West Virginia, Texas, and Cornell University; NATIONAL JEWISH HOSPITAL FOR CONSUMPTIVES, Denver, Colo.; MEXICO IMMIGRATION BUREAU; and numerous other institutions.

OFFICERS: Pres., Alfred M. Cohen, Cincinnati, O.; First Vice-Pres., Lucius L. Solomons, San Francisco, Cal.; Second Vice-Pres., Archibald A. Marx, New Orleans, La.; Treas., Jacob Singer, Phila., Pa.; Sec., I. M. Rubinow, Cincinnati, O.

B'NAI B'RITH HILLEL FOUNDATION COMMISSION

Org. 1923. OFFICE: Electric Building, Cincinnati, Ohio

Foundations, 8.

PURPOSE: The maintenance of foundations devoted to social and religious work among students at the university.

ADMINISTRATORS: Acting Dir., Louis Mann, 4600 S. Parkway, Chicago, Ill.; I. M. Rubinow, Alfred M. Cohen, H. M. Fisher, Solomon Goldman, James G. Heller, Isaac Kuhn, Abba Hillel Silver, Philip L. Seman, Morris D. Waldman, E. J. Schanfarber.

BUREAU OF JEWISH SOCIAL RESEARCH, INC.

Org. April, 1919. OFFICE: 71 W. 47th, New York City.

Merger of Bureau of Philanthropic Research of New York City, and Field Bureau of the National Conference of Jewish Charities, and supported by funds provided by the New York Foundation, Hofheimer Foundation, Federations of Jewish Philanthropies throughout the country, private contributions, and fees for service.

PURPOSE: Research into problems of Jewish social and communal work in the United States and in other centers of Jewry throughout the world.

OFFICERS: Hon. Pres., Adolph Lewisohn; Pres., David M. Heyman; Treas., Walter N. Rothschild; Sec., Solomon Lowenstein.

CENTRAL CONFERENCE OF AMERICAN RABBIS

Org. July 9, 1899. OFFICE: Cincinnati, O.

Forty-first Annual Convention, June 25–30, 1930, Providence, R. I. Members, 268.

Has issued thirty-nine volumes of its Year Book; and besides, the Union Prayer Book; the Union Hymnal; the Union Haggadah; Prayers for Private Devotion; Army Ritual for Soldiers of the Jewish Faith (1916); and various other publications.

OFFICERS 1929–1930: Hon. Pres., David Philipson, Cincinnati, O.; Pres., David Lefkowitz, Dallas, Texas; Vice-Pres., Morris Newfield, Birmingham, Ala.; Treas., Felix A. Levy, Chicago, Ill.; Rec. Sec., Isaac E. Marcuson, Macon, Ga.; Cor. Sec., James G. Heller, Cincinnati, O.

COUNCIL OF JEWISH WOMEN

See: NATIONAL COUNCIL OF JEWISH WOMEN

COUNCIL OF YOUNG ISRAEL AND YOUNG ISRAEL SYNAGOGUE ORGANIZATIONS

Org. 1912. OFFICE: 38 Park Row, New York City

Annual Convention, June 13–16, 1930, Long Branch, N. J. Members, 8,000.

PURPOSE: To promote traditional Judaism and to further the religious and cultural development of the American Jewish youth.

OFFICERS: Pres., Edward S. Silver; 1st Vice-Pres., Harry G. Fromberg; 2nd Vice-Pres., Flora Hyman; Treas., Chas. Levine; Fin. Sec., Esther Garfunkel; Rec. Sec., Fan Zwillenberg; Ex. Dir., Harry Bluestone.

COUNCIL ON AMERICAN JEWISH STUDENT AFFAIRS

Org. 1925. OFFICE: New York City

PURPOSE: Advisory body for discussion of problems of interest to Jewish students at American colleges and universities, and presentation of such recommendations as the Council shall deem wise, proper and constructive, educational and otherwise.

OFFICERS: Chairman, Harold Riegelman, N. Y. C.; Sec.-Treas., Aaron E. Stein, 22 W. 77th St., N. Y. C.

DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING

Org. 1905. Inc. May 20, 1907. Broad and York, Philadelphia, Pa.
Incorporated in State of Pennsylvania.
Invested funds about $884,939.28.
LIBRARY: Volumes and pamphlets, 37,886.
OFFICERS: Pres., Cyrus Adler; Vice-Pres., Horace Stern; Treas., D. Hays Solis-Cohen; Sec., Lessing J. Rosenwald, Phila., Pa.
BOARD OF GOVERNORS: The Officers, and Arthur Bloch, Philadelphia, Pa.; Harry Friedenwald, Baltimore, Md.; Isaac Gerstley, Louis Gerstley, Simon Miller, A. S. W. Rosenbach, Edwin Wolf, Philadelphia, Pa.
FACULTY: Pres., Cyrus Adler (M. A., Pennsylvania; Ph. D., Johns Hopkins; D. H. L. Hebrew Union College; D. Litt., Pennsylvania); Professor in charge of the Biblical Department, Max L. Margolis (M. A., Ph. D., Columbia); Professor in charge of the Rabbinical Department, Solomon Zeitlin (Th. D., Ecole Rabbinique; Ph. D., Dropsie); Associate Professor Historical Department, Abraham A. Neuman (M. A., Columbia; H. L. D., Jewish Theological Seminary of America); Associate Professor Department of Egyptology, Nathaniel J. Reich, (Ph. D., Vienna); Instructor Biblical Department and Librarian, Joseph Reider (B. A., College of the City of New York; Ph. D., Dropsie); Instructor in Arabic, Solomon L. Skoss (M. A., Denver; Ph. D., Dropsie).

THE EX-PATIENTS' TUBERCULAR HOME OF DENVER, COLO.

Org. 1908. OFFICE: 505 Interstate Trust Building, Denver, Colo.
Home located at 8000 E. Montview Blvd., Denver, Colo.
Members, 50,000. Auxiliaries, 4.
PURPOSE: To care of patients who have been discharged from a Tubercular Sanatorium or Hospital who are in need of further treatment, and to rehabilitate the patients through the Industrial Department.
OFFICERS: Pres., Max Bronstine; Vice-Pres., Harry Stern; Sec., A. M. Blumberg, P. O. Box 1768; Treas., Morris Binstock.

FEDERATION OF AMERICAN JEWS OF LITHUANIAN DESCENT

Org. Nov. 1928. OFFICE: 63 Fifth Ave., New York City.
PURPOSE: To extend co-operation to the Jews of Lithuania.
OFFICERS: Hon. Pres., Wm. M. Lewis; Pres., Henry Hurwitz; Vice-Pres., (United States): A. B. Cohen, Edward M. Chase, Alexander Isserman, Meyer Kreeger, Israel Matz, Herman L. Winer; Vice-Pres., (Canada): Lyon Cohen, A. B. Freiman, S. Kronich; Treas., Levi Rokeach; Sec., Mordecai Katz.

FEDERATION OF HUNGARIAN JEWS IN AMERICA

Org. Nov. 1, 1909. OFFICE: 145 Nassau Street, New York City.
Ninth Convention, May 28–29, 1929, New York City.
Members, 36,000.
Societies, 107.

PURPOSE: To promote the political, educational, social and religious interests of the Hungarian Jews here and in Hungary.

OFFICERS: Pres., Samuel Buchler; Vice-Pres., Bernard Price; Treas., Samuel Baum; Acting Sec., Dorothy Buck, N. Y. C.

FEDERATION OF ORTHODOX RABBIS OF AMERICA, INC.

Org. 1926. OFFICE: 252 E. Broadway, New York City.

Members, 102.

PURPOSE: To promote Judaism in America.

OFFICERS: Pres., Jacob Eskolsky; Chairman of the Exec. Com., S. L. Hurwitz; Exec. Sec., Aaron Dym.

PUBLICATION: *Degel Israel.*

FEDERATION OF POLISH JEWS IN AMERICA

Org. 1908. OFFICE: 32 Union Square, New York City

Twenty-second Annual Convention, May 10–11, 1930, New York City.

Members, 15,000.

PURPOSE: Organized relief committees bearing the names of their home towns in Poland. Provides hospitals for the sick in case they can not afford to pay for their treatment.

Publishes a monthly, in Yiddish and English, *Der Verbdnd.*

OFFICERS: Pres., Benjamin Winter; Hon. Vice-Pres., Jacob Gladstone, Chas. Green, M. Halpern, Herman B. Oberman; Vice-Pres., Sol Rosenfeld, Alfred B. Rosenstein, J. Stofsky, A. Harris; Treas., Jacob Leichtman; Sec., David Trautman; Exec. Dir., Z. Tygel.

FEDERATION OF UKRAINIAN JEWS OF AMERICA

Re-org. Sept., 1920. OFFICE: 505 E. 82nd, New York City.

Last Convention, June, 1928.

PURPOSE: Relief work for Ukrainian Jews.

OFFICERS: Pres., A. Coralnik; Vice-Pres., B. O. Alpern, Ch. Bick, B. Dubovsky, A. Goldberg, Benj. Saphir, Maurice Schwartz; Treas., Louis Myers; Hon. Sec., Wm. Edlin; Sec., F. Feingold, N. Y. C.

HADASSAH
THE WOMEN'S ZIONIST ORGANIZATION

Org. 1912. OFFICE: 111 Fifth Av., New York City.

Fifteenth Annual Convention, Nov. 14–17, 1929, Atlantic City, N. J.

Chapters, 304. Sewing Circles, 900.

Junior Hadassah Groups, 220.

PURPOSE: To promote Jewish institutions and enterprises in Palestine, and to foster Zionist ideals in America.

OFFICERS: Hon. Pres., Henrietta Szold; Pres., Mrs. Robert Szold; Vice-Pres., Pearl Franklin, Mrs. Hyman Ullian, Mrs. A. H. Vixman; Act.-Treas., Mrs. S. J. Rosensohn; Sec., Mrs. Moses P. Epstein.

HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA

OFFICE: 425 Lafayette, New York City.

An amalgamation of the Hebrew Sheltering House Association, organized Nov., 1888, and the Hebrew Immigrant Aid Society, organized 1901.

Twenty-first Annual Meeting, March 23, 1930, New York City.

Contributors, over 100,000.

PURPOSE: To facilitate the lawful entry of Jewish immigrants at the various ports in the United States, to provide them with temporary assistance, to prevent them from becoming public charges, to discourage their settling in congested cities, to prevent ineligibles from immigrating to the United States, to foster American ideals, and to instil in them a knowledge of American history and institutions, and to make better known the advantages of desirable immigration and, in conjunction with other organizations, to maintain offices in European countries for the purpose of advising Jewish emigrants concerning conditions in lands of immigration, and to prepare them for life in these new countries; and, in the lands of immigration other than the United States, to meet them upon arrival, shelter them and enable them to become self-supporting therein.

OFFICERS: Pres., Abraham Herman, N. Y. C.; Vice-Pres., Adolph Copeland, Chicago, Ill.; Harris Poorvu, Boston, Mass.; Aaron Benjamin, N. Y. C.; H. H. Cohen, Phila., Pa.; Max Meyerson, Newark, N. J.; Albert Rosenblatt, N. Y. C.; Israel Silberstein, Baltimore, Md.; Morris Weinberg, N. Y. C.; Harry K. Wolff, San Francisco, Cal.; Treas., Harry Fischel, N. Y. C.; Hon. Sec., Nathan Schoenfeld; General Manager, Isaac L. Asofsky, N. Y. C.

HEBREW THEOLOGICAL COLLEGE

Org. 1921. OFFICE: 3448 Douglas Blvd., Chicago, Ill.

Eighth Annual Meeting, Jan. 5, 1930, Chicago, Ill.

Graduates, Rabbinical Course, 1928, 12.

Whole number of Graduates, Rabbinical Course, 31.

Graduates, Teachers' Course, in 1928, 4.

Whole number of Graduates, Teachers' Course, 20.

PURPOSE: An Institution for Higher Jewish Learning, and the promotion and perpetuation of Traditional Judaism in America, giving its students the opportunity to become well prepared Rabbis, Teachers, and Leaders of American Israel.

OFFICERS: Pres., Rabbi Saul Silber; Vice-Pres., A. I. Cardon, Gershon Guthman, William Lavin; Treas., B. Laser; Rec. Sec., M. Perlstein; Fin. Sec., J. L. Rubin; Exec. Sec., Rabbi Samuel S. Siegel.

FACULTY OF THE COLLEGE: Pres., Rabbi Saul Silber, Lecturer in Homiletics; Professor in Talmud and Codes, Rabbi Chaim Yitzok Korb, Professor in Bible Jewish History and Philosophy, Meyer Waxman; Instructors in Talmud; Rabbi Ch. Regensberg, Rabbi Ch. Rubenstein, Rabbi Z. Starr; for Codes, Rabbi Ch. Medrick; for Bible, Hebrew Grammar and History, Rabbi A. Shulman; Hebrew Grammar and Literature, S. Seligman; for Public Speaking, J. R. Tysen; Teachers' Institute:

Bible, Hebrew Literature and History, J. Gold; Hebrew Grammar, Composition and Pedagogry, J. J. Glass; Preparatory Dept.: Instructor in Talmud, Rabbi N. Bar, Rabbi N. Kaplan; Bible and Talmud, Rabbi N. Sax; Bible Jewish History and Talmud, Rabbi M. Schultz; Elemetary Hebrew and Grammar, S. Seligman; Hebrew and Jewish History, Rabbi Leonard C. Mishkin; Dean, Rabbi J. Greenberg.

HEBREW UNION COLLEGE

Org. 1875, Inc., Cincinnati, O.

Maintained by the UNION OF AMERICAN HEBREW CONGREGATIONS (q. v.) until 1926.

Chartered separately under the laws of the State of Ohio, with the Union of American Hebrew Congregations recognized as a patronizing body.

Library: Printed volumes, about 85,000; manuscripts, over 2,000.

Fifty-fifth commencement, May 24, 1930, graduates Rabbinical Course in 1930, 11; whole number of graduates, 316.

School for Teachers in New York City, established 1923. Graduates 1930, 20; whole number of graduates, 131.

OFFICERS, 1930: Chairman, Board of Governors, Alfred M. Cohen, Cincinnati, O.; Vice-Chairman, Maurice J. Freiberg, Cincinnati, O.; Sec. Emeritus, Isaac Bloom, Cincinnati, O.; Sec., Benj. Mielzinger, Cincinnati, O.

FACULTY: Julian Morgenstern, Ph. D., President and Professor of Bible and Semitic Languages; Jacob Z. Lauterbach, Ph. D., Professor of Talmud; Moses Buttenweiser, Ph. D., D. H. L., Professor of Biblical Exegesis; Henry Englander, Ph. D., Professor of Medieval Jewish Exegesis; Jacob R. Marcus, Ph. D., Associate Professor of Jewish History; Jacob Mann, M. A., D. Litt., Professor of Jewish History and Literature; Israel Bettan, D. D., Professor of Homiletics and Midrash; Abraham Cronbach, D. D., Professor of Jewish Social Studies; Rabbi Samuel S. Cohon, Professor of Jewish Theology; Abraham Z. Idelsohn, Professor of Jewish Music and Liturgy; Sol. B. Finesinger, Ph. D., Instructor in Rabbinics; Sheldon H. Blank, Ph. D., Instructor in Hebrew Language and Bible; Nelson Glueck, Ph. D., Instructor in Hebrew Language and Bible; Shalom B. Maximon Registrar; Lawrence E. B. Kahn, Rabbi Heinsheimer Fellow. Special Instructors: David Philipson, D. D., LL.-D., D.H.L., Lecturer on the History of the Reform Movement; Jacob S. Golub, Ph. D., Lecturer on Jewish Education; Cora Kahn, B. A., Instructor in Elocution; Clarence C. Abrams, B. S., Physical Director. Corresponding Members of the Faculty: Aaron Hahn (1887), David Davidson (1892), Adolph S. Oko, Librarian.

HEBREW UNIVERSITY IN PALESTINE—AMERICAN ADVISORY COMMITTEE

Org. 1925. OFFICE: 71 W. 47th, New York City.

PURPOSE: To disseminate information about the Hebrew University, and to promote interest in and support of its activities.

OFFICERS: Chairman, Felix M. Warburg; Vice-Chairman, Julian W. Mack, Walter E. Meyer; Treas., Maurice Wertheim; Sec., Elisha M. Friedman; Chairman Office Comm., Solomon Lowenstein.

HISTADRUTH IVRITH

Org. 1916. Re-org. 1922. OFFICE: 111 Fifth Av., New York City.
Convention, Oct. 21–22, 1929, New York City.
Societies, 103. Members, 3,130.
PURPOSE: Development of Hebrew culture and Hebrew language.
OFFICERS: Chairm., Ab. Goldberg; Treas., M. A. Lipkind; Fin. Sec., Boris Margolin.

INDEPENDENT ORDER OF B'NAI B'RITH

(See: B'NAI B'RITH)

INDEPENDENT ORDER BRITH ABRAHAM

Org. Feb. 7, 1887. OFFICE: 37 Seventh, New York City.
Forty-fourth Annual Convention, June 22–24, 1930, Saratoga Springs, N. Y.
Members, 110,000.
Lodges, 505.
OFFICERS: Grand Master, Nathan D. Perlman; First Deputy Grand Master, Louis B. Siegel; Second Deputy Grand Master, Samuel Kalesky; Grand Sec., Max L. Hollander, Grand Treas., I. Frankel.

INDEPENDENT ORDER BRITH SHOLOM

Org. Feb. 23, 1905. OFFICE: 506–508 Pine, Philadelphia, Pa.
Twenty-fourth Annual Convention, June 9–11, 1929, Atlantic City, N. J.
Members, 21,849.
Lodges, 160.
OFFICERS: Grand Master, Hon. William M. Lewis, Phila., Pa.; Vice Grand Master, A. S. Kanengieser, Newark, N. J.; Grand Sec., Martin O. Levy, Phila., Pa.; Asst. Grand Sec., Adolph Rosenbaum, Phila., Pa.; Grand Treas., Jacob Edelstein, Phila., Pa.

INDEPENDENT ORDER FREE SONS OF ISRAEL

Org. Jan. 18, 1849. OFFICE: 257 W. 93d., New York City.
Triennial Convention, May 30, 1930, Atlantic City, N. J.
Districts, 2. Lodges, 73. Members, 8,468.
OFFICERS: Grand Master, Samuel Sturtz; First Deputy Grand Master, Israel L. Feinberg; Second Deputy Grand Master, Sol Kahn; Third Deputy Grand Master, David H. M. Weynberg; Grand Treas., Emil Tausig; Grand Sec., Henry J. Hyman; Controller, Arnold Gross; Counsel, Maurice B. Blumenthal; Medical Director, Israel L. Feinberg.

INDEPENDENT WESTERN STAR ORDER

Org. Feb. 13, 1894. OFFICE: 1127 Blue Island Av., Chicago, Ill.
Annual Convention, June 22, 1930, Chicago, Ill.

OFFICERS: Grand Master, H. Waiss, Detroit, Mich.: Grand Sec., I. Shapiro, 1127 Blue Island Ave., Chicago, Ill.

INDEPENDENT WORKMEN'S CIRCLE OF AMERICA, INC.

Org. Dec. 28, 1906. OFFICE: 86 Leverett, Boston, Mass.
Twentieth Annual Convention, May 29—June 1, 1929, Chicago, Ill.
Members, 5,933.
Number of Branches, 102.
OFFICERS: Chairman, Louis J. Hyson, Revere, Mass.; Vice-Chairman, Abraham Trucktman, Revere, Mass.; Treas., Samuel Wilcon, Brookline, Mass.; Rec. Sec., William Rivkin, Dorchester, Mass.; Gen. Sec., Morris H. Tubiash, Boston, Mass.

IOTA ALPHA PI SORORITY

Org. 1902. OFFICE: 816 Lefcourt Bldg., Newark, N. J.
Convention, Dec. 20–25, 1929, New York City.
Next Convention, Dec. 20–25, 1930, New York City.
Chapters in United States and Canada, 500.
PURPOSE: To establish and maintain a Society among women who are members of colleges, universities, or professional schools, and to maintain a scholarship fund for needy students at the various universities.
OFFICERS: Dean, Hannah F. Sokobin, Newark, N. J.; Treas., Elva W. Slate, N. Y. C.; Sec. Augusta Truell, N. Y. C.

JEWISH AGRICULTURAL SOCIETY, INC.

Org. Feb. 12, 1900. OFFICE: 301 E. 14th, New York City.
Thirtieth Annual Meeting, Feb. 11, 1930, New York City.
Branch Offices: Chicago, Ill.; Philadelphia, Pa.; Ellenville, N. Y.
PURPOSE: The encouragement of farming among Jews in the United States.
OFFICERS: Pres., Lewis L. Strauss; Vice-Pres., Henry Morgenthau, Jr.; Treas., Francis F. Rosenbaum; Sec., Reuben Arkush, N. Y. C.; General Manager, Gabriel Davidson.

JEWISH CHAUTAUQUA SOCIETY

Org. April 29, 1893. OFFICE: 1305 Stephen Girard Bldg., 21 S. 12th, Philadelphia, Pa.
Forty-second Assembly, Dec. 25–29, 1929, Buffalo, N. Y.
Members, 4,000.
OFFICERS: Chancellor, Louis Wolsey, Phila., Pa.; Vice-Chancellors, Harry W. Ettelson, Memphis, Tenn.; Louis Mann, Chicago, Ill.; Hon. Pres., Abram I. Elkus, N. Y. C.; Pres., Arthur A. Fleisher, Phila., Pa.; Vice-Pres., Joseph J. Greenberg, Phila., Pa.; Marvin Nathan, Phila., Pa.; Treas., Emil Selig, Phila., Pa.; Sec., Jeannette Miriam Goldberg.

JEWISH CONSUMPTIVE, AND EX-PATIENTS RELIEF ASSOCIATION OF CALIFORNIA

Org. Sept. 28, 1912. OFFICE: 411 Lincoln Bldg., 742 South Hill St., Los Angeles, Cal.
Sanatorium at Duarte, Cal., and Ex-Patients Home at Belvedere, Cal.
Auxiliary Societies 32. Members, 75,000.

PURPOSE: To maintain a sanatorium of 150 beds for treatment of pulmonary tuberculosis, and Ex-Patients Home of 60 beds, providing after-care for those discharged from the Sanatorium as "quiescent."

OFFICERS: Pres., Moses I. De Vorkin; Vice-Pres., Nahum Kavinoky, Abraham Horwitz; Fin. Sec., Jacob I. Greene; Treas., Irving H. Hellman; Exec. Dir., Abr. Shohan, Los Angeles, Cal.

JEWISH CONSUMPTIVES' RELIEF SOCIETY OF DENVER

Org. Jan. 2, 1904. Inc. June 25, 1904. Denver, Colo.

Contributors, 100,000. Capacity, sanatorium, 300 beds.

Auxiliary Societies, 11.

Publishes: *The Hatikvah.*

OFFICERS: Pres., Philip Hillkowitz, 236 Metropolitan Bldg.; Vice-Pres., I. Rude; H. J. Schwartz; Jos. Durst; Treas., Louis Stern; Sec., Lewis I. Miller; Asst. Sec., Ben Friedland, P. O. Box 537.

JEWISH INSTITUTE OF RELIGION

Org. Oct. 1, 1922. OFFICE: 40 West 68th, New York City.

PURPOSE: A school of training for the Jewish Ministry, Research and Community Service. Graduate School and Department of Advanced Studies.

Incorporated in the State of New York—Invested funds, $500,000.

Library—30,000 volumes; 6,000 pamphlets.

Fifth Commencement, May 25, 1930; Graduates, 10; total number of graduates, 42.

Students, 65.

OFFICERS: Pres., Stephen S. Wise; Chairman Bd. of Trustees, Julian W. Mack; Treas., H. M. Kaufmann; Asst. Treas., Frederick L. Guggenheimer; Hon. Sec., Nathan Straus, Jr.; Sec., Gertrude Adelstein.

BOARD OF TRUSTEES: Julian W. Mack, N. Y. C.; Emilie Bullowa, Abram I. Elkus, N. Y. C.; Mrs. Norman S. Goetz, Sidney E. Goldstein, Richard Gottheil, N. Y. C.; M. E. Greenebaum, Chicago, Ill.; Albert M. Greenfield, Phila., Pa.; Frederick L. Guggenheimer, N. Y. C.; Joseph Hagedorn, Phila., Pa.; Maurice H. Harris, Walter S. Hilborn, N. Y. C.; Edmund I. Kaufmann, Washington, D. C.; H. M. Kaufmann, N. Y. C.; Louis Kirstein, Boston, Mass.; Geo. A. Kohut, Leon Lauterstein, N. Y. C.; Gerson B. Levi, Chicago, Ill.; Joseph M. Levine, N. Y. C.; Louis I. Newman, San Francisco, Cal.; Mrs. Sol. Rosenbloom, Pittsburgh, Pa.; Nathan Straus, Jr., Joseph Stroock, Israel N. Thurman, Albert Valensi, N. Y. C.; Samuel Wasserman, Stephen S. Wise, N. Y. C.

FACULTY: President and Professor of Practical Theology and Homiletics, Stephen S. Wise, Ph.D., LL.D. (Columbia); Professor of Ethics and Philosophy of Religion, Henry Slonimsky, Ph.D. (Marburg); Dean and Asst. Professor of Hebrew, Harry S. Lewis, M.A. (Cambridge Univ.); Professor of Bible and Semitic Philosophy, Julian J. Obermann, Ph.D. (Univ. of Vienna); Professor of Talmud, Chaim Tchernowitz, Ph.D. (Wurzburg); Professor in Social Service, Sidney E. Goldstein, B.A. (University of Cincinnati); Professor of Hebrew and Literature, Nisson Touroff, Ph.D. (Lausanne); Professor of History, Salo Baron, Ph.D. (University of Vienna); Assoc. Professor in Hebrew Language

and Literature and Acting Librarian, Shalom Spiegel, Ph.D. (Vienna); Asst. Professor in Bible and Hellenistic Literature, Ralph Marcus, Ph.D. (Columbia).

INSTRUCTORS: Instructor in Music, Abraham W. Binder; Instructor in Public Speaking, Windsor P. Daggett, Ph.D.; Honorary Instructor in Talmud, Moses Marcus.

LECTURERS: Samson Benderly, B.A. (American University of Beirut); Isaac B. Berkson, M.A. Ph.D. (Columbia); Homiletics, Nathan Krass, B. H. L., Litt. D.; Jewish Literature and Philosophy, Harry A. Wolfson, Ph.D. (Harvard).

LIBRARY STAFF: Acting Librarian, Shalom Spiegel; Asst. Librarian, Isaac Kiev; Clerk, Mary Nover.

DIRECTOR OF FIELD ACTIVITIES: Morton M. Berman.

SECRETARY: Gertrude Adelstein.

JEWISH MINISTERS CANTORS' ASSOCIATION OF AMERICA

Org. June 1, 1900. OFFICE: Libby's Hotel, Delancey and Christie, New York City.

Members, 400.

PURPOSE: To uplift the profession and give aid to cantors in need and to their families.

OFFICERS: Pres., Jacob Rapaport; Vice-Pres., S. Weisser; Sec., Maurice Erstling; Treas., M. Aranoff, N. Y. C.

JEWISH NATIONAL WORKERS' ALLIANCE OF AMERICA

Org. 1912. OFFICE: 189 Second Av., New York City.

Twelfth Biennial Convention, May 17–21, 1930, Montreal, Can.

Branches, 138. Members, 7,304.

PURPOSE: Fraternal, Social, Beneficial, and Educational Order.

OFFICERS: Pres., Meyer L. Brown; Vice-Pres., Nathan Zvirin; Treas., Ruben Plattrot; Sec., Louis Segal, N. Y. C.

JEWISH PALESTINE EXPLORATION SOCIETY

(American Committee)

Org. 1922. OFFICE: 50 E. 58th Street, New York City.

Members, 306.

PURPOSE: Conducts extensive excavations in special localities in Palestine under the joint supervision of the Jewish Palestine Exploration Society and the Hebrew University.

OFFICERS: Chairman, Elisha M. Friedman, N. Y. C.; Vice-Chairman, Rabbi D. de Sola Pool, N. Y. C.; Treas., Arthur L. Malkenson, N. Y. C.; Sec., J. Max Weis, N. Y. C.

JEWISH PUBLICATION SOCIETY OF AMERICA

Org. June, 1888. OFFICE: 219 N. Broad, Philadelphia, Pa.

For the Report of the Forty-second Year of The Jewish Publication Society of America, see p. 335.

JEWISH SABBATH ALLIANCE OF AMERICA, INC.

Org. 1905. OFFICE: 302 E. 14th, New York City.

Twenty-fifth Anniversary Meeting, May 18, 1930, New York City.

PURPOSE: To promote the observance of the Seventh Day Sabbath in every possible way and manner. To secure employment for Seventh, Day Observers where they need not desecrate the Sabbath. To protect and defend the Seventh Day observing storekeepers against the strict Sunday Laws, always working to secure proper exemption for them under such laws.

OFFICERS: Pres., Bernard Drachman; Vice-Pres., Isser Reznik; Treas. R. L. Savitzky; Exec. Sec., Wm. Rosenberg, 302 E. 14th, N. Y. C.

JEWISH SOCIALIST LABOR PARTY POALE ZION OF UNITED STATES AND CANADA

Org. 1905. OFFICE: 1133 Broadway, New York City.

Seventeenth Convention, Oct. 23–27, 1929, Buffalo, N. Y.

Members, 5,000.

PURPOSE: The restoration of the Jewish people in Palestine; the establishment of a socialistic commonwealth; the organization of the Jewish labor class for its economic and political interests in America; the organization of the Jewish workmen ready to settle in Palestine in co-operative groups for the creation of better living conditions; the education of the Jewish masses in America; the issuing of literature devoted to the interests of the Jewish workmen and of books treating of the new life of the Jew developing in Palestine; the organization of the Jewish labor classes into trade unions.

OFFICERS: General Sec., B. Locker; Treas., S. Siegel, N. Y. C.

JEWISH THEATRICAL GUILD OF AMERICA, INC.

Org. 1924. OFFICE: 1560 Broadway, New York City.

Members, 2,000.

PURPOSE: Perpetuating Judaism in the theatre; to aid sick and unfortunate; to build memorial hall.

OFFICERS: Pres., William Morris, N. Y. C.; Vice-Pres., Eddie Cantor, Great Neck, L. I.; George Jessel, N. Y. C.; S. Silverman, N. Y. C.; Treas., Hugo Riesenfeld, N. Y. C.; Sec., Harry Cooper; Fin. Sec., Fred Block; Field Sec., L. Haskell, 200 W. 90th St., N. Y. C.

JEWISH THEOLOGICAL SEMINARY OF AMERICA

Org. 1886. OFFICE: 531 W. 123rd, New York City.

Incorporated in State of New York. Invested Funds for Seminary, $3,763,376.82 inclusive of Brush Foundation and New Building Funds for Teachers' Institute, $302,132.37; for Library, $444,048.07. Library: Printed volumes, 84,000; Manuscripts, 6,000.

Thirty-sixth Commencement, June 8, 1930.

Graduates, Seminary, 6. Total number of graduates, Seminary, 231.

Graduates, Teachers' Institute, Teachers' Training Course, in 1930, 36.

Extension Course, in 1930, 7.

Whole number of graduates, Teachers' Institute, Teachers' Training Course, 406; Teachers' Institute, Extension Course, 60.

Officers of the Board: Chairman Board of Directors, Sol. M. Stroock; Hon. Sec., Henry S. Hendricks; Treas., Lewis L. Strauss and Arthur Oppenheimer, N. Y. C.

Directors (for life): Daniel Guggenheim, Adolph Lewisohn, Felix M. Warburg, Sol. M. Stroock, Irving Lehman, Israel Unterberg, N. Y.-C.; Philip S. Henry, Asheville, N. C.; Cyrus Adler, Phila., Pa.; Henry A. Dix, N. Y. C.; Samuel Greenbaum, N. Y. C.; (Term expiring 1931) Max Drob, William Fischman, Lewis L. Strauss, N. Y. C.; Harry Friedenwald, Baltimore, Md., (Term expiring 1932): William Prager, N. Y. C.; William Gerstley, Phila., Pa.; (Term expiring 1933): Arthur Oppenheimer, Jacob Kohn, Henry S. Hendricks, N. Y. C.; J. Solis-Cohen, Phila., Pa.

Executive Committee: Sol. M. Stroock, Chairman; Cryus Adler, Felix M. Warburg.

Faculty: President, Cyrus Adler, Ph.D. (Johns Hopkins); Professor of Talmud, Louis Ginzberg, Ph.D. (Heidelberg); Professor of History, Alexander Marx, Ph.D. (Koenigsberg); Professor of Homiletics, Mordecai M. Kaplan, M. A. (Columbia); William Prager, Professor of Medieval Hebrew Literature, Israel Davidson, Ph.D. (Columbia); Professor of Codes, Moses Hyamson, B.A., LL.D. (University of London); Sabato Morais Professor of Biblical Literature and Exegesis, Jacob Hoschander, Ph.D. (Marburg); Associate Professor of Hebrew, Morris D. Levine, M. A. (Columbia); Associate Professor of Theology (Solomon Schecher Foundation), Louis Finkelstein, Ph.D. (Columbia); Instructor, Boaz Cohen, Ph.D. (Columbia) Instructor in Hazanuth, Isarel Goldfarb, B.S. (Columbia); Hazan M. Jacobson; Instructor in Public Speaking, Walter O. Robinson.

Registrar: Israel Davidson.

Secretary: Joseph B. Abrahams.

Library of the Jewish Theological Seminary of America, Incorporated in State of New York, 1924.

Officers of the Library Board: President, [Vacant]; Vice-President, Cyrus Adler; Hon. Sec., Sol. M. Stroock; Treasurers, Lewis L. Strauss and Arthur Oppenheimer.

Directors of Library: Cyrus Adler, Phila., Pa.; Louis Bamberger, Newark, N. J.; William Gerstley, Phila., Pa.; Samuel Greenbaum, Irving Lehman, Mortimer L. Schiff, Felix M. Warburg, Sol. M. Stroock, Abram W. Rosenbach, Max Drob.

Library Staff: Librarian, Alexander Marx; Assistant Librarian, Boaz Cohen; Cataloguers, Israel Shapira, Saul Gittelsohn, Isaac Rivkind; Assistants in Library, Michael Shapiro and Abraham Duker; Secretary to Librarian, Anna Kleban.

Teachers Institute: 34 Stuyvesant. Principal, Mordecai M. Kaplan, 1 W. 89th; Instructors: Morris D. Levine, Joseph Bragin, Paul Chertoff, Zevi Scharfstein, Joshua Ovsay, I. S. Chipkin, Hillel Bavli, Benjamin Silk, S. E. Goldfarb, Samuel Dinin, Abraham Halkin, Ari A. Kutai, Reuben Leaf, Judith Kaplan, Simha Rubinstein, Max Slavin, Anna Grossman, Emanuel Baron, Joshua H. Neumann, Samuel Blumenfield, Joseph Zubin, Miriam Ephraim.

COMMITTEE ON TEACHERS INSTITUTE: Chairman, Cyrus Adler, Sol. M. Stroock, Mordecai M. Kaplan, Samuel Greenbaum, Irving Lehman, Israel Urterberg, Felix M. Warburg.

*JEWISH VALOR LEGION

Org. Feb. 1921. OFFICE: 101 W. 42nd, New York City.
Members, 638.
PURPOSE: Welfare of the Ex-Service men of Jewish faith; compilation of records of Jewish soldiers in American army in World War.
OFFICERS: Commander, Sydney G. Gumpertz; Sr. Vice-Commander, Benjamin Kaufman; Jr. Vice-Commander, Abraham Krotoshinsky; Adjutant, Nat. P. Ruditsky, 101 W. 42nd, N. Y. C.

JEWISH VETERANS OF THE WARS OF THE REPUBLIC

Org. 1900, Inc. 1920. OFFICE: 243 W. 34th St., New York City.
Annual Convention, July 4-7, 1929, Lake Huntington, N. Y.
Next Annual Convention, July 3-6, 1930, Providence, R. I.
Posts, 26. Members, 20,000.
PURPOSE: To maintain allegiance to the United States of America; To uphold the fair name of the Jew; To foster comradeship; To aid needy comrades and their families; To preserve the records of patriotic service of Jews; To honor the memory and shield from neglect the graves of our heroic dead.
OFFICERS: Past Commanders-in-Chief, Maurice Simmons, N. Y. C.; David Solomon, Brooklyn, N. Y.; Morris J. Mendelsohn, Brooklyn, N. Y.; Commander-in-Chief, Julius S. Berg, N. Y. C.; Sr. Vice-Commander-in-Chief, Harold Seidenberg, Boston, Mass.; Jr. Vice-Commander-in-Chief, Samuel I. Kennison, Providence, R. I.; Judge Advocate General, Jacob Rubinoff, Brooklyn, N. Y.; Surgeon General, Herman J. Ballen, N. Y. C.; Adjutant General, Edw. M. Rodin, N. Y. C.; Quartermaster General, Abraham Kraditor, Brooklyn, N. Y.; Chaplain-in-Chief, Rabbi Abraham Nowak, Cleveland, Ohio, Honorary Chaplain-in-Chief, Rabbi Edward Lissman, N. Y. C.; Chief of Staff, Charles M. Hoffman, Providence, R. I.; National Liaison Officer, J. David Delman, N. Y. C.; Editor-in-Chief, Hyman Margulies, Brooklyn, N. Y.; Asst. Adjt. Gen. William Berman, Boston, Mass.

JEWISH WELFARE BOARD

Org. 1917. OFFICE: 71 W. 47th, New York City.
Amalgamated with Council of Young Men's Hebrew and Kindred Associations, July 1, 1921.
Affiliated National Organizations, 15. Constituent Societies, 262.
PURPOSE: To stimulate the organization and to assist in the activities of Jewish Community Centers, including Young Men's Hebrew Associations, Young Women's Hebrew Associations, and kindred organizations, and to co-operate with similar bodies in the development of Judaism and good citizenship. To promote the welfare of soldiers, sailors and marines in the service of the United States and disabled veterans and expecially to provide for men of the Jewish faith in the Army and

* Revised data not submitted.

Navy adequate opportunity for religious worship and hospitality of Jewish communities adjacent to military and naval posts.

OFFICERS: Pres., Irving Lehman, N. Y. C.; Vice-Pres., Felix M. Warburg, N. Y. C.; Jacob M. Loeb, Chicago, Ill.; Jacob K. Newman, N. Y. C.; M. C. Sloss, San Francisco, Cal.; Sec., Joseph Rosenzweig, N. Y. C.; Treas., Benjamin J. Buttenwieser, N. Y. C.

KAPPA NU FRATERNITY

Org. June 12, 1911. OFFICE: 33 Tyler, Rochester, N. Y.

Thirteenth Annual Convention, Dec., 1929—Jan. 2, 1930, Rochester, N. Y.

Fourteenth Annual Convention, Dec., 1930—Jan. 2, 1931, Boston, Mass.

Chapters, 15. Members, 1,500.

PURPOSE: A Greek-letter brotherhood for college men of Jewish consciousness.

OFFICERS: Pres., Garson Meyer, Rochester, N. Y.; Vice-Pres., Milton Greenebaum, Saginaw, Mich.; Treas., Goodman Sarachan, Rochester, N. Y.; Sec., Harry K. Herschman, Washington, D. C.

LEAGUE FOR SAFEGUARDING THE FIXITY OF THE SABBATH AGAINST POSSIBLE ENCROACHMENT BY CALENDAR REFORM

Org. 1929. OFFICE: 1459 Lexington Av., New York City.

Constituent Organizations, 55.

OFFICERS: Pres., Moses Hyamson; Vice-Pres., Sol Bloom, Bernard Drachman, M. S. Margolies, Albert Ottinger, Abram Simon, Stephen S. Wise; Treas., Harry Schneiderman; Sec., Isaac Rosengarten.

LEO N. LEVI MEMORIAL HOSPITAL ASSOCIATION

Org. 1911. OFFICE: Hot Springs, Ark.

Maintains the Leo N. Levi Memorial Hospital.

Members, 1,500.

OFFICERS: Pres., A. B. Frey, St. Louis, Mo.; Hon. Vice-Pres., Dan Daniel, Shreveport, La.; Vice-Pres., J. K. Hexter, Dallas, Tex.; Treas., D. Burgauer, Hot Springs, Ark.; Sec., A. B. Rhine, Hot Springs, Ark.; Chairman, Bd. of Managers, M. Klyman, Hot Springs, Ark.

THE MENORAH ASSOCIATION, INC.

Org. Dec. 29, 1929. OFFICE: 63 Fifth Av., New York City.

PURPOSE: The study and advancement of Jewish culture and ideals.

BOARD OF GOVERNORS: Honorary: Judge Irving Lehman, N. Y. C.; Chairman of the Board, Frederick F. Greenman, N. Y. C.; Treas., S. W. Straus, N. Y. C.; Chancellor, Henry Hurwitz, N. Y. C.; Sec., Harry Starr, N. Y. C.

Intercollegiate Menorah Association

Org. January 2, 1913.

Societies, 51.

Purpose: The study and advancement of Jewish culture and ideals in the colleges and universities of the United States and Canada.

Officers: Pres., Theodore H. Gordon; Vice-Pres., L. E. Abremovich, Dorothy C. Adelson, Herzl Friedlaender, Lewis H. Weinstein; Sec.-Treas., Bernard J. Reis; Corresponding Sec., Frances Grossel.

Menorah Educational Conference

Org. Dec. 29, 1918, and composed of University teachers.

Purpose: To foster and guide Menorah education in American colleges and universities and among university graduates and other men and women in the general community interested in Jewish culture and ideals.

Officers: Chairman, Prof. Nathan Isaacs, Harvard University, School of Business; Vice-Chairman, Prof. Wm. Popper, University of California; Sec.-Treas., Adolph S. Oko, Hebrew Union College Library.

MIZRACHI HATZOIR

Org. May, 1920. Office: 31 Union Sq., New York City.

Ninth Annual Convention, June 13–15, 1930, New York City.

Members, 3,000.

Purpose: To organize groups of the Jewish youth, both senior and junior, to spread Judaism and a love for Jewish knowledge, to acquaint the Jewish youth with the national aspirations of the Jews, and to strive for the rehabilitation of Palestine in accordance with Jewish traditions and in the spirit of the Torah.

Officers: Hon. Pres., Meyer Berlin; Pres., Harry Karp; Vice-Pres., Isidor Epstein; Treas., Max Hagler; Sec., Jennie Kottler.

THE MIZRACHI ORGANIZATION OF AMERICA

Org. June 5, 1912. Central Bureau: 31 Union Sq., New York City.

Convention, Jan. 12–14, 1929, Pittsburgh, Pa.

Members, 20,000. Organizations, 298.

Purpose: Rehabilitation of Palestine in the spirit of Jewish Torah and Tradition. Fundamental principle: The land of Israel, for the people of Israel, in the spirit of the Law of Israel.

Officers: Hon. Pres., Meyer Berlin; Pres., Gedalia Bublick; Vice-Pres., E. Inselbuch, Wolf Gold; Treas., Max Nadler.

MU SIGMA FRATERNITY

Org. 1906, Inc., 1925. Office: 175 W. 93rd, New York City.

Eighteenth Annual Convention, Dec. 23–25, 1929, New York City.

Nineteenth Annual Convention, Dec. 24–26, 1930, New York City.

Officers: Grand Lumen, Edward Hyman, N. Y. C.; Grand Filium, Lew S. Cohen, Wilmington, Del.; Grand Fiscus, Samuel Peckerman,

N. Y. C.; Grand Scriba, Michael Kaplan, N. Y. C.; Grand Ossa, Norman Harris, Yonkers, N. Y.; Grand Ora, Sigmund Rosenblum, N. Y. C.; Grand Coordinator, Samuel Raichlin, Bangor, Me.

NATIONAL ASSOCIATION OF JEWISH COMMUNITY CENTER SECRETARIES

Org. 1918. OFFICE: 16th and Que Streets, Washington, D. C.
Eleventh Annual Convention, June 5–7, 1929, Atlantic City, N. J.
Twelfth Annual Convention, June 4–7, 1930, Boston, Mass.
Members, 150.

PURPOSE: To foster and develop an interest in Jewish Center work and to promote friendly and helpful relations among Jewish Community Center workers.

OFFICERS: Pres., Abraham W. Rosenthal, New York City; Vice-Pres., E. J. Londow, Newark, N. J.; Abram S. Magida, Kansas City, Mo.; Mrs. Esther Jameson, Newark, N. J.; Sec.-Treas., Maurice Bisgyer, Washington, D. C.

NATIONAL CONFERENCE OF JEWISH SOCIAL SERVICE

Org. 1899 as National Conference of Jewish Charities in the United States. OFFICE: 71 W. 47th, New York City.
Thirty-first Annual Conference, June 7–11, 1930, Boston, Mass.
Members, 250. Societies, 1,000 individuals.

OFFICERS: Pres., Philip L. Seman, Chicago, Ill.; Vice-Pres., Mary E. Boretz, N. Y. C.; Hyman Kaplan, San Francisco, Cal.; Dudley Sicher, N. Y. C.; Sec., George W. Rabinoff, N. Y. C.; Treas., Ferdinand S. Bach, St. Louis, Mo.

NATIONAL COUNCIL FOR JEWISH EDUCATION

OFFICE: Room 407, 330 S. 9th, Philadelphia, Pa.

OFFICERS: Pres., Ben Rosen; Treas., Louis Hurwich; Sec., Jacob B. Pollok. Executive Committee: I. Abrams, Pittsburgh, Pa.; S. Benderly, N. Y. C.; I. S. Chipkin, N. Y. C.; A. M. Dushkin, Chicago, Ill.; A. H. Friedland, Cleveland, O.; E. Gamoran, Cincinnati, O.; Jacob S. Golub, Cincinnati, O.; L. L. Honor, Chicago, Ill.; M. M. Kaplan, N. Y. C.; A. P. Schoolman, N. Y. C.

NATIONAL COUNCIL OF JEWISH WOMEN

Org. Sept. 1893. OFFICE: 625 Madison Av., New York City.
Twelfth Triennial Convention, Jan., 1930, Los Angeles, Cal.
Sections, 232, Junior Auxiliaries, 84.

The Council and its Sections are engaged in Religious, Social Welfare, Civic and Educational Work. Its activities are promoted through Departments of Civics and Community Co-operation, Education, Extension and Field Service, Farm and Rural Work, Finance and Budget, Service for Foreign-Born, Junior Auxiliaries, Legislation, Peace, Religion and Religious Education, Social Service, and Vocational Guidance and

Employment. Official publication, "*The Jewish Woman*," issued quarterly, Estelle M. Sternberger, Editor-in-Chief.

OFFICERS: (1929-1932) Pres., Mrs. Joseph E. Friend, 1807 Palmer Av., New Orleans, La.; First Vice-Pres., Mrs. Alvin L. Bauman, St. Louis, Mo.; Second Vice-Pres., Mrs. Arthur Brin, Minneapolis, Minn.; Third Vice-Pres., Mrs. Sydney M. Cone, Pikesville, Md.; Treas., Mrs. Nathan Eisenmann, New Orleans, La.; Rec. Sec., Mrs. I. K. E. Prager, Boston, Mass.; Exec. Sec., Mrs. Estelle M. Sternberger, 625 Madison Av., N. Y. C.

NATIONAL FARM SCHOOL

Inc. April 10, 1896. SCHOOL AND FARMS: Farm School, Bucks Co., Pa.
OFFICE: 1701 Walnut St., Philadelphia, Pa.

Thirty-second Annual Meeting, Oct. 20, 1929, Farm School, Bucks Co., Pa.

Thirtieth Annual Graduation, March 23, 1930.

OFFICERS: Chairman Board of Trustees, Harry B. Hirsh; Pres., Herbert D. Allman; Vice-President, Jos. H. Hagedorn; Treas., Isaac H. Silverman; Sec., Miss E. M. Bellefield, 1701 Walnut St., Phila., Pa.; Dean, C. L. Goodling, Farm School, Pa.

NATIONAL FEDERATION OF TEMPLE BROTHERHOODS

Org. 1923. OFFICE: Merchants' Bldg., Cincinnati, O.

Third Biennial Convention, April 7–8, 1929, Washington, D. C.

Fourth Biennial Convention, Jan. 18–21, 1931, Philadelphia, Pa.

Societies, 120.

PURPOSE: To stimulate interest in Jewish worship, Jewish studies, social service and other kindred activities. To co-operate with Union of American Hebrew Congregations in its national plans.

OFFICERS: Pres., Roger W. Straus, N. Y. C.; Vice-Pres., Arnold M. Schmidt, Brooklyn, N. Y.; Joseph L. Kun, Phila., Pa.; Treas., Albert C. Weihl, Cincinnati, O.; Exec. Sec., George Zepin, Cincinnati, O.; Asst. Exec. Sec., Louis I. Egelson, Cincinnati, O.; Arthur L. Reinhart, Cincinnati, O.

NATIONAL FEDERATION OF TEMPLE SISTERHOODS

Org. Jan. 1913. OFFICE: Merchants' Bldg., Cincinnati, Ohio

Eighth Biennial Assembly, Feb., 1929, San Francisco, Cal.

Ninth Biennial Assembly, Jan., 1931, Philadelphia, Pa.

Societies, 340.

PURPOSE: Closer co-operation between the various Sisterhoods.

The work of the Federation is conducted under the following Committees: Co-operation, Religion, Religious Schools, Propaganda, Scholarships, Union Museum, Uniongrams, and State or District Federations, Student Activities, Peace, Literature for Jewish Sightless and Young Folk's Temple Leagues, I. M. Wise Memorial Programs.

OFFICERS: Hon. Pres., Mrs. Abram Simon, Washington, D. C.; Pres., Mrs. Maurice Steinfeld, St. Louis, Mo.; First Vice-Pres., Mrs. Henry

Nathan, Buffalo, N. Y.; Second Vice-Pres., Mrs. Adolph Rosenberg, Cincinnati, O.; Third Vice-Pres., Mrs. Albert J. May, N. Y. C.; Fourth Vice-Pres., Mrs. David Lefkowitz, Dallas, Texas; Rec. Sec., Mrs. Joseph Stolz, Chicago, Ill.; Treas., Mrs. Jos. M. Herman, Boston, Mass.; Exec. Sec., Helen L. Strauss, Cincinnati, O.

NATIONAL HOME FOR JEWISH CHILDREN AT DENVER

Org. June 12, 1907. OFFICE: West 19th Av., at Julian St., Denver, Colo.
Annual Convention, May 4, 1930, Denver, Colo.
Members, 85,000.
Auxiliary Societies, 15.
PURPOSE: To shelter children of tuberculous parents, who come to Denver seeking restoration of health.
OFFICERS: Pres., Mrs. J. N. Lorber; Vice-Pres., Mrs. B. Willens, Mrs. S. Francis, Mrs. M. Lifshutz; Fin. Sec., Louis Stern; Treas., Samuel Isaacson; all of Denver, Colo.

*NATIONAL JEWISH HOSPITAL AT DENVER

Org. Dec. 10, 1899. OFFICE: 3800 E. Colfax Av., Denver, Colo.
Twenty-ninth Annual Meeting, March 16, 1930, New York City.
Contributors, 125,000 Individuals; 75 Federations; 200 Lodges and Societies. Capacity, 350; buildings, 16. Collected (1928–1929) $480,458.
Patients treated to July 1, 1929, 6,040.
OFFICERS: Hon. Pres., Louis D. Beaumont, N. Y. C.; Pres., Rev. Dr. Wm. S. Friedman, Denver, Colo.; Vice-Pres., Harry H. Lapidus, Omaha, Neb.; Morton May, St. Louis, Mo.; B. Flesher, Denver, Colo.; Herman Wile, Buffalo, N. Y.; Harman August, N. Y. C.; E. J. Schanfarber, Columbus, O.; Treas., Ben. Altheimer, N. Y. C.; Asst. Treas., Paul Felix Warburg, N. Y. C.; Sec., Mrs. C. Pisko, 3800 E. Colfax Av., Denver, Colo.; National Supervisor, Samuel Schaefer, Denver, Colo.

NATIONAL LEGAL FRATERNITY LAMBDA ALPHA PHI

Org. 1919. OFFICE: 504 Chamber of Commerce Bldg., Newark, N. J.
Annual Convention, Aug., 1930, Atlantic City, N. J.
Members, 350.
PURPOSE: To inculcate in Jewish members of the Bar the highest principles of legal ethics in order to maintain the respect of the Bench and Bar.
OFFICERS: Supreme Chancellor, Saul Tischler, Newark, N. J.; Supreme Vice-Chancellor, Sidney L. Jacobi, N. Y. C.; Elvin Teitelbaum, Johnstown, Pa.; Jos. A. Gilbert, Denver, Colo.; Supreme Keeper of the Exchequer, David M. Engelson, Newark, N. J.; Supreme Archon, Michael G. Alenick, Newark, N. J.; Supreme Historian, Gustave L. Goldstein, Newark, N. J.

* Revised data not submitted.

NU BETA EPSILON FRATERNITY

Org. 1919. OFFICE: 2100-120 S. La Salle, Chicago, Ill.
Convention, May 13, 1930, Chicago, Ill.
Members, 300.
PURPOSE: Greek Letter Fraternity for Jewish students at credited Law Schools.
OFFICERS: Founder and Hon. Grand Chancellor, Barnet Hodes; Grand Chancellor, Ben Rosenfield; Vice-Grand Chancellor, Albert Wolins; Master of Rolls, Irving H. Comroe; Grand Exchequer, Henry Tiersky; Grand Marshall, Reginald Barnett.

OMICRON ALPHA TAU FRATERNITY

Org. 1912. OFFICE: 902 Franklin Trust Bldg., Phila., Pa.
Annual Convention, Dec. 26-29, 1929, Phila., Pa.
Next Annual Convention, Dec. 29–31, 1930, New Brunswick, N. J.
Chapters, 14. Members, 1,200.
PURPOSE: Greek-letter college fraternity for Jewish students.
OFFICERS: Grand Chancellor, Benjamin Greenstein, Phila., Pa.; Vice Grand Chancellor, Louis Bornoff, Indiana Harbor, Ind.; Joseph Rubenstein, Buffalo, N. Y.; Grand Scribe, J. J. Rosenberg, N. Y. C.; Grand Bursar, Nathan Perseley, Newark, N. J.

ORDER KNIGHTS OF JOSEPH

Org. Feb. 14, 1896. OFFICE: 1122 Standard Trust Bldg., Cleveland, Ohio.
Twenty-seventh Convention, Aug. 22, 1926, Buffalo, N. Y.
Members, 10,587. Lodges, 68.
OFFICERS: Supreme Commander, H. A. Rocker, Cleveland, O.; First Supreme Vice-Commander, I. Liederman, Chicago, Ill.; Second Supreme Vice-Commander, L. Gottlieb, Buffalo, N. Y.; Third Supreme Vice-Commander, B. Heimovitz, Pittsburgh, Pa.; Supreme Sec., D. J. Zinner, Cleveland, O.; Supreme Treas., Jos. C. Bloch, Cleveland, O.; Endowment Treas., A. Silberman, Cleveland, O.

ORDER SONS OF ZION

Org. April 19, 1908. OFFICE: 111 Fifth Av., New York City.
Twenty-first Annual Convention, June 21–23, 1930, West End, N. J.
Camps, 55. Members, 3,372.
PURPOSE: Fraternal and Zionistic.
OFFICERS: Nasi, Isaac Allen; Segan Rishon, Jacob I. Steinberg; Segan Sheni, Samuel L. Diener; Gisbor, David Podolsky; Maskir, Louis Weiss; Counsel, Alazar Kushner; Chief Medical Examiner, Solomon Neumann.

ORDER OF THE UNITED HEBREW BROTHERS

Org. Nov 15, 1915. OFFICE: World Exchange Bank Bldg., 174 2nd Av., New York City.
Quinquennial Convention, Oct. 18, 1925, New York City.
Members, 5,000.

OFFICERS: Grand Master, Meyer Greenberg, 99 Nassau; Vice-Grand Master, Samuel Hirsh; First Deputy Grand Master, Alb. Halle; Grand Sec., Kallman Flus, 174 2nd Av., N. Y. C.

ORT RECONSTRUCTION FUND

Organized Petrograd, 1880, and has since become international in scope.
OFFICE: 331 Madison Av., N. Y. C.

PURPOSE: To reconstruct the lives of the Jews of Eastern Europe in cooperation with the various national governments, by extending long term credit to the Jews for the purchase of machines and tools of trade; by extending similar credits to relatives in America and elsewhere who wish to help their kin in Eastern Europe by purchasing machines for them; by opening and conducting trade schools for Jews, both young and adult, and helping to place the graduates in permanent positions; and by helping to establish Jewish families on farms and furnishing them, on credit, with the necessary farm machinery and seeds.

OFFICERS: Hon. Pres., Adolph Lewisohn; Pres., Howard S. Cullman; Treas., Paul Felix Warburg; Hon. Sec., Herman Bernstein; Chairman Exec. Com., Henry Moskowitz.

PHI ALPHA FRATERNITY, INC.

Org. 1914. OFFICE: 110 E. Lexington, Baltimore, Md.

Annual Convention, Dec. 29, 1929—Jan. 2, 1930, Washington, D. C.

Sixteenth Annual Convention, Dec. 29, 1930—Jan 1, 1931, Boston, Mass.

Chapters, 36. Members, 1,981.

PURPOSE: Jewish student fraternal relationships in certain American Colleges and Universities where established.

OFFICERS: Pres., Irving B. Grandberg, Baltimore, Md.; Vice-Pres., Maurice L. Macht, New Kensington, Pa.; Deputy Vice-Pres., Norman Gold, Rocky Mount, N. C.; Joseph Levinson, Chicago, Ill.; Frank Paley, Washington, D. C.; Herbert Robinson, Boston, Mass.; Henry Schor, Pittsburgh, Pa.; Manuel M. Steinberg, Philadelphia, Pa.; Sec., Alexander Goodman, Baltimore, Md.; Asst. Sec., Milford F. Schwartz, Washington, D. C.; Treas., Louis Berg, Hartford, Conn.; Sergeant at Arms, David A. Rose, Boston, Mass.; Editor, Emanuel Emroch, Richmond, Va.

THE PHI BETA FRATERNITY

Org. 1920. OFFICE: 111–11 Liberty Av., Richmond Hill, L. I.

Tenth Annual Convention, Aug. 25–29, 1929, Hartford, Conn.

Members, 1,200. Chapters, 26.

PURPOSE: A national Jewish fraternity with chapters located in High and Preparatory Schools, for boys meeting for educational, social and fraternal purposes.

OFFICERS: Hon. Grand Superior, Louis L. Shapiro, Lancaster, Pa.; Grand Superior, Harry Perlmutter, Newark, N. J.; 1st Grand Vice-

Superior, Frank Weiner, Chicago, Ill.; 2nd Grand Vice Superior, Marty Gosch, Phila., Pa.; Grand Secretary, Herman Cipnic, 111–11 Liberty Av., Richmond Hill, L. I.; Grand Bursar, Edward Olderman, Phila., Pa.; Grand Editor, Morris J. Eschay, N. Y. C.; Grand Marshal, David Rice, Newark, N. J.

PHI BETA DELTA FRATERNITY

Org. 1912. OFFICE: 67 W. 44th, New York City.
Convention, Dec. 22–24, 1929, St. Louis, Mo.
Next Convention, Dec. 26–28, 1930, Atlantic City, N. J.
Members, 1,950. Chapters, 29; Alumni Clubs, 10.
OFFICERS: Pres., Isaac Marks, Jr., N. Y. C.; Eastern Vice-Pres., Isadore S. Wachs, Philadelphia, Pa.; Western Vice-Pres., Graham Susman, Denver, Colo.; Sec., Max Furman, N. Y. C.; Treas., Harold Baer, N. Y. C.; Historian, Harry Kalker, N. Y. C.; Delegates: Aurel Rosin, Arcadia, Fla.; Samuel V. Goldfarb, Los Angeles, Cal.; Ralph Goodman, St. Louis, Mo.; Louis Winer, Hammond, Ind.; Leonard Jacobs, N. Y. C.

PHI DELTA MU FRATERNITY, INC.

Org. 1920. OFFICE: 11 Park Place, New York City.
Annual Convention, Dec. 28, 1929, New York City.
Members, 275.
PURPOSE: To promote the intellectual, social and spiritual status of Jewish students at colleges in the United States and Canada.
OFFICERS: Chancellor, Harry Kisver; Vice-Chancellor, Jack Sperling; Chancellor of the Exchequer, Henry S. Sellin; Historian, Wm. Luban; Keeper of the Scrolls, Chas. Barth; Sec., Harold Boxer, 305 Broadway, N. Y. C.

PHI EPSILON PI FRATERNITY

Org. 1904. OFFICE: 520 Lewis Tower, Philadelphia, Pa.
Convention, Dec. 29–31, 1929, Cincinnati, Ohio.
Next Convention, Dec. 29–31, 1930, Pittsburgh, Pa.
Members, 3,000.
PURPOSE: College Fraternity.
OFFICERS: Grand Superior, Eugene G. Zacharias, Atlanta, Ga.; Grand Vice-Superior, Louis M. Fushan, Pittsburgh, Pa.; Grand Treas., Emanuel W. Wirkman, Philadelphia, Pa.; Grand Secretary, Charles H. Fleishman, Phila., Pa.; Members of Grand Council, Edward Davis, Phila., Pa.; Jesse Acker, Brooklyn, N. Y.; N. W. Simon, Chicago, Ill.

PHI LAMBDA KAPPA MEDICAL FRATERNITY

Org. 1907. OFFICE: 175 Congress, Brooklyn, N. Y.
Convention, Dec. 27–29, 1929, Pittsburgh, Pa.
Members, 1,000.
PURPOSE: Fraternity.

OFFICERS: Grand Superior, J. Allen Yager, N. Y. C.; Grand Scribe, Wm. Steinberg, Phila., Pa.; Grand Guardian Exchequer, I. Wm. Gash, Phila., Pa.

PHI SIGMA DELTA FRATERNITY

Org. 1909. OFFICE: 13 Astor Place, New York City.
Annual Convention, Dec. 22–25, 1929, New York City.
Members, 2,000.
PURPOSE: Promote brotherhood, friendship, good-fellowship, and good character.
OFFICERS: Pres., Benjamin A. Etler; Vice-Pres., Joseph Kruger, Treas., Melvin L. Levi; Sec., Benjamin Potar.

PHI SIGMA SIGMA SORORITY

Org. Nov. 26, 1913. OFFICE: 165 Broadway, New York City.
Biennial Convention, 1930, Cincinnati, Ohio.
Chapters, 20. Members, 1,105.
PURPOSE: To create a spirit of sisterhood among its members; to promote close friendships; to develop character; to advance justice and to be philanthropic.
OFFICERS: Grand Archon, Clarisse R. Harrison, Woodhaven, L. I.; Grand Vice-Archon, Freda Ring Lyman, Washington, D. C.; National Tribune, Rosalie G. Cone, N. Y. C.; National Bursar, Belle Furman, Brooklyn, N. Y.

PI TAU PI FRATERNITY

Org. Nov., 1909.
Next Annual Conclave, Dec. 26–30, 1930, Birmingham, Ala.
Members, 600. Chapters, 30.
PURPOSE: To bring into closer relation and promote sociability among the Jewish young men of the country and to aid the less fortunate.
OFFICERS: Pres., Theodore M. Rothschild, Cincinnati, O.; Vice-Pres., Edw. M. Gallen, Jr., N. Y. C.; Treas., Edw. F. Stern, Seattle, Wash.; Sec., Rudolph M. Singer, Jr., 1318 Hyde Park Blvd., Chicago, Ill.; Editor, Roy G. Rosenthal, Seattle, Wash.; Historian, Gilmore G. Kahnweiler, Chicago, Ill.; Chaplain, Philip D. Bookstaber, Harrisburg, Pa.; Senior Counsellor, Irvin M. Shlenker, Monroe, La.; Junior Counsellor, Bernard P. Bitterman, Denver, Colo.; Past Pres., Max Good, New Orleans, La.

PROBUS CLUB NATIONAL

Org. 1926. OFFICE: Hartford, Conn.
Members, 500.
PURPOSE: To promote and participate in communal and civic activities; to foster social and intellectual ideals; to encourage friendship among its members in local clubs and other clubs of the organization.

OFFICERS: Pres., Allen E. Price, Worcester, Mass.; Vice- Pres., Jacob Caplan, New Haven, Conn.; M. J. Josolowitz, Springfield Mass.; Harry Schwartz, Hartford, Conn.; Treas., Nathan Gruber, Hartford, Conn.; Sec., Harry I. Shapiro, 390 Main, Worcester, Mass.

PROGRESSIVE ORDER OF THE WEST

Org. Feb. 13, 1896. OFFICE: 406–7–8 Frisco Bldg., 9th and Olive, St. Louis, Mo.

Convention, July 21–23, 1929, Phila., Pa.

Members, 10,347.

OFFICERS: Grand Master, Joseph Schiller, Chicago, Ill.; Vice Grand Master, I. D. Goldberg, St. Louis, Mo.; Endowment Treas., Wm. H. Goldman, St. Louis, Mo.; Grand Counsellor, Louis Joffie, Chicago, Ill.; Grand Sec., Morris Shapiro, St. Louis, Mo.

RABBI ISAAC ELCHANAN THEOLOGICAL SEMINARY AND YESHIVA COLLEGE

Org. 1896. Charter amended 1928, to permit the organization of the Yeshiva College, authorized by the Regents of the University of the State of New York to give courses leading to the degrees of B. A. and B. S. OFFICE: 186th St. and Amsterdam Av., New York City.

Incorporated in State of New York. Invested funds about $2,400,000.

Library: Printed volumes, 22,000, manuscripts, small collection.

Entire number of graduates, Rabbinical course, 136, Teachers' Institute, 107.

PURPOSE: To disseminate Jewish knowledge; to train rabbis and teachers; to present in a Jewish atmosphere general courses leading to degrees of B. A. and B. S.

OFFICERS: Pres., Rabbi M. S. Margolies; Treas., M. Gottesman.

FACULTY, Seminary: Pres. and Professor of Codes, B. Revel, Ph. D.; Professor of Talmud, M. Soloveitschik; Professor of Bible, Dr. Chain Heller; Instructors of Talmud, Rabbi B. Aronowitz; A. Burack; J. Kaplan, M. A.; L. Levin; R. Mirski; S. Olshevsky; M. Paleyeff; S. Rackovsky; J. Weill; Asst. Prof. of Homiletics, Herbert S. Goldstein, M. A.; Instructor of Bible, N. Klotz, Ph. D.; Asst. Prof. of Hebrew, Ph. Churgin, Ph.D.; Lecturer in Jewish History, Solomon Zeitlin, Ph. D.

LIBRARY STAFF: Librarian, S. Gandz, Ph. D.; Assistant, R. Grossman, B. A.

REGISTRAR: Samuel L. Sar.

FACULTY, Yeshina College: Pres., B. Revel, Ph.D.; Instructor in German, B. Drachman, Ph.D.; Librarian, S. Gandz, Ph.D.; Asst. Prof. of Mathematics, J. Ginsberg, M.A.; Instructor in Physical Education, A. B. Hurwitz, M.A.; Instructor in Chemistry, M. L. Isaacs, Ph.D.; Instructor in Physiology, R. Kurzrok, M.D., Ph.D.; Professor in Public Speaking, Erastus Palmer, M.A.; Instructor in French, S. A. Rhodes, Ph.D., Professor of Biology, S. R. Safir, Ph.D.; Instructor in Physics, J. R. Silverman, Ph.D.

ASSOCIATED FACULTY: I. Husik, Professor of Philosophy, U. of P.; C. F. Horne, Ph.D., Prof. of English, C. C. N. Y.; S. Liptzin, Ph.D., Instructor in German; N. P. Mead, Ph.D.; Professor of History, C. C.-N. Y.; J. Pearl, Ph.D., Asst. Professor of Latin, C. C. N. Y.

RABBINICAL ASSEMBLY OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

Org. July 4, 1901.
Annual Convention, July 8–10, 1929, Long Branch, N. J.
Members, 201.
OFFICERS: Pres., Louis Finkelstein, N. Y. C.; Vice-Pres., Israel H. Levinthal, Brooklyn, N. Y.; Rec. Sec., Israel Goldstein, N. Y. C.; Cor. Sec., Alter F. Landesman, Brooklyn, N. Y.; Treas., Elias Margolies, Mt. Vernon, N. Y.

SEPHARDIC BROTHERHOOD OF AMERICA, INC.

Re-org. 1921. OFFICE: 20 W. 114th, New York City.
Annual Convention, April, 1930.
Members, 900. Branches, 5.
PURPOSE: To promote the industrial, social, educational and religious welfare of its members and to engage in philanthropic endeavors for the welfare of Sephardic immigrants
OFFICERS: Pres., Henry J. Perahia.; Vice-Pres., Marius Pilo; Treas., Edward V. Besso; Fin. Sec., Bension Grottas; Sec., Hyman M. Nadjari.

SIGMA ALPHA MU FRATERNITY

Org. Nov. 26, 1909. OFFICE: 120 W. 44th., New York City.
Twenty-first Annual Convention, Dec. 29–31, 1930, New York City.
Chapters: Undergraduates, 36; Alumni Clubs, 30.
Members, 3,000.
PURPOSE: Greek-letter College Fraternity for Jewish Students.
OFFICERS: Pres., Ralph H. Lasday; Vice-Pres., Franklin A. Alter; Treas., Bernard W. Cohen; Sec. Samuel Rabin.

SIGMA DELTA TAU SORORITY

Org. 1917. OFFICE: 1240 Delaware Av., Buffalo, N. Y.
Convention, Dec., 1926.
Chapters, 13. Members, 600.
OFFICERS: Pres., Miriam S. Levy, Phila., Pa.; Vice-Pres., Alice Loeb, Columbus, O.; Treas., Olga S. Weil, Cincinnati, O.; Sec., Mildred E. Wallens, Buffalo, N. Y.; Historian, Marie Koch, Phila., Pa.

SIGMA EPSILON DELTA FRATERNITY

Org. 1901. OFFICE: 294 New York Av., Brooklyn, N. Y.
Convention, Dec. 27–29, 1929, New York City.
Members, 700.

PURPOSE: To promote the highest excellence in the science and art of dentistry and its collateral branches; to bring about a closer acquaintance among the student body and graduates through fraternal co-operation.

OFFICERS: Grand Master, D. M. Arkin, N. Y. C.; Grand Chaplain, Saul Goodman, Nutley, N. J.; Grand Scribe, Jerome A. Boley, Brooklyn, N. Y.; Grand Treas., M. A. Heckler, N. Y. C.; Grand Historian, Benj. Jacobs, Newark, N. J.

SIGMA OMEGA PSI FRATERNITY

Org. 1916. OFFICE: 2 Lafayette (Room 1013), New York City.
Annual Convention, Dec. 24–27, 1929, Boston, Mass.
Next Annual Convention, Dec. 25–29, 1930, New York City.
Chapters, 20.
Members, 1,650.

PURPOSE: Greek letter college fraternity for Jewish students and to foster the spirit of true friendship, love and self-sacrifice and assistance to each other.

OFFICERS: Grand Superior, Morris Brown, Dorchester, Mass.; Grand Vice Superior, Philip Cowin, Boston, Mass.; Grand Scribe and Comptroller, Frederick Katz, 2 Lafayette, N. Y. C.; Grand Conclave Rep., Henry W. Holzman, N. Y. C.

SYNAGOGUE COUNCIL OF AMERICA

Org. 1925. OFFICE: 11 W. 42d, New York City.
Members, 36.

PURPOSE: To take council together for the sacred purpose of preserving and fostering Judaism; composed of representatives of national, congregational and rabbinical organizations of America for the purpose of speaking and acting unitedly and furthering such religious interests as the constituent organizations and the Council have in mind.

CONSTITUENT ORGANIZATIONS: The Union of Orthodox Jewish Congregations of America, The Rabbinical Council of the Union of Orthodox Jewish Congregations of America, Union of American Hebrew Congregations, Central Conference of American Rabbis, United Synagogue of America, and Rabbinical Assembly of the Jewish Theological Seminary.

OFFICERS: Chairman, Elias L. Solomon, N. Y. C.; Vice-Chairman, Albert D. Wald, Samuel Schulman, N. Y. C.; Treas., Ben. Altheimer, N. Y. C.; Sec., Israel Goldstein, N. Y. C.; Sec. to the Board, J. B. Pollak, N. Y. C.

TAU DELTA PHI FRATERNITY

Org. 1910. OFFICE: 521 Fifth Av., New York City.
Annual Convention, Dec. 28–31, 1929, Boston, Mass.
Members, 1,600.

OFFICERS: Grand Consul, M. H. Blinken, Yonkers, N. Y.; Grand Vice-Consul, Ralph Blink, Chicago, Ill.; Grand Quaestor, Irving Brown,

N. Y. C.; Grand Councellor, Solomon Horwitz, Boston, Mass.; Grand Scribe, Irving H. Juron, N. Y. C.; Editor of *Pyramid*, Herbert F. Simons, Chicago, Ill.

TAU EPSILON PHI FRATERNITY

Org. Oct. 19, 1910, Inc., 1917. OFFICE: 618 W. 113th, New York City.
Convention, Dec. 28, 1929—Jan. 1, 1930, Baltimore, Md.
Next Convention, Dec. 28, 1930—Jan. 1, 1931, Boston, Mass.
Chapters, 28 Undergraduate; 10 Alumni Clubs. Members, 2,300.
PURPOSE: To foster the spirit of true brotherly love and self-sacrifice.
OFFICERS: Consul Julius M. Breitenbach; Vice Consuls, Herbert T. Singer, Albert J. Dornblatt, Sidney Kanner; Quaestor, Irving Golembe; Annotator, Julius J. Abeson; Tribune, Alfred J. Kleinberger; Asst. Tribine, Nathaniel W. Gold; Editor, Geo. H. Bernstein.

TAU EPSILON RHO FRATERNITY

Org. 1919. OFFICE: 322 Euclid Av., Cleveland, Ohio.
Undergraduate Chapters, 9; Graduate Chapters, 4.
Members, 350.
PURPOSE: Legal fraternity with undergraduate chapters in accredited day law schools and graduate chapters in cities.
OFFICERS: Supreme Chancellor, Manuel Levine, Cleveland, O.; Supreme Exec. Chancellor, Jerome W. Moss, Cleveland, O.; Supreme Vice-Chancellor, Leslie Gluckman, Wilmington, Del.; Supreme Master of the Rolls, Baruch A. Feldman, Cleveland, O.; Supreme Bursar and Pledgor, George Slesinger, Pittsburgh, Pa.; Supreme Historian, Francis Finkelhor, N. Y. C.; Supreme Scholar, Samuel Goldberg, Denver, Colo.; Members of Supreme Council: George Slesinger, Pittsburgh, Pa.; Manuel Levine, Cleveland, O.; Jerome W. Moss, Cleveland, O.; Baruch A. Feldman, Cleveland, O.; Leslie Gluckman, Wilmington, Del.; Harry Rubenstein, Wilmington, Del.; Morris Hirschfield, Pittsburgh, Pa.; Shepard Z. Baum, Albany, N. Y.

TRAINING SCHOOL FOR JEWISH SOCIAL WORK

Org. Mar. 26, 1925. OFFICE: 71 W. 47th St., N. Y. C.
PURPOSE: The Training School for Jewish Social Work aims to provide facilities for the initial training of Jewish Social workers by offering a course of graduate study lasting two academic years. It also aims to provide facilities for the further training and preparation of such workers as are already ing the field of Jewish Social Work and want to equip themselves for better work and for further advancement in their chosen profession.
LIBRARY: 3,000 volumes.
FOURTH COMMENCEMENT, Sept. 15, 1929.
GRADUATES—22. Total number of graduates to date, 60.
TOTAL NUMBER OF REGULAR AND SPECIFIED STUDENTS TO DATE, 234.
NUMBER OF STUDENTS NOW ENROLLED—48.
FACULTY—15 permanent members, and 20 special lecturers.

OFFICERS: Pres., Louis E. Kirstein, Boston, Mass.; Vice-Pres., Lee K. Frankel, N. Y. C.; Fred M. Butzel, Detroit, Mich.; Treas., I. Edwin Goldwasser, N. Y. C.; Chairman Exec. Com., Felix M. Warburg, N. Y. C.; Dir., M. J. Karpf; Asst. Dir., Frances N. Harrison.

UNION OF AMERICAN HEBREW CONGREGATIONS

Org. 1873. OFFICE: Cincinnati, O.

Thirty-second Council, January, 1931, Phila., Pa.

Members, 281 congregations.

PURPOSE: To maintain the Hebrew Union College of Cincinnati, O., an institution for educating rabbis; to promote religious instruction and encourage the study of the tenets and history of Judaism.

Four Departments: I. Executive and Financial: Chairman of Exec. Bd., Ludwig Vogelstein, N. Y. C.; Hon. Pres., Charles Shohl, Cincinnati, O.; II. Board of Finance: Chairman, David A. Brown, N. Y. C.; III. Hebrew Union College: Chairman, Board of Governors, Alfred M. Cohen, Cincinnati, O.; Julian Morgenstern, President, Cincinnati, O.; IV. Board of Managers of Synagogue and School Extension; Chairman, Julius W. Freiberg; Dir., George Zepin, Cincinnati, O.

EXECUTIVE BOARD FOR 1929: Chairman of Exec. Bd., Ludwig Vogelstein, N. Y. C.; Hon. Pres., Charles Shohl, Cincinnati, O.; Vice-Pres., Julius Rosenwald, Chicago, Ill.; Marcus Rauh, Pittsburgh,Pa.; Maurice D. Rosenwald, Washington, D. C.; Jacob W. Mack, Cincinnati, O.; Sec., George Zepin; Asst. Sec., Jacob D. Schwarz, Merchants Bldg., Cincinnati, Ohio.

UNION OF SEPHARDIC CONGREGATIONS

Org. March 3, 1929. OFFICE: 99 Central Park West, New York City.

PURPOSE: The promotion of the religious interests of Sephardic Jews.

OFFICERS: Pres., Rev. Dr. D. de Sola Pool, New York; Vice-Pres., Dr. Solomon Solis-Cohen, Phila., Pa.; Capt. William Sebag-Montefiore, Montreal, Canada; Samuel Coen, N. Y. C.; Treas., Mathew J. Levy, N. Y. C.; Sec., Simon S. Nessim.

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA

Org. June 8, 1898. OFFICE: 50 W. 77th, New York City.

Twenty-ninth Convention, March 16–18, 1929, New York City.

OFFICERS: Hon. Pres., Bernard Drachman; Julius J. Dukas; Rabbi M. S. Margolies; H. Pereira Mendes, N. Y. C.; Pres., Herbert S. Goldstein, N. Y. C.; Vice-Pres., C. Joshua Epstein, Harry Roggen, N. Y. C.; Samuel Feuerstein, Malden, Mass.; Israel S. Gomborov Baltimore, Md.; Rabbinical Vice-Pres., Leo Jung, N. Y. C.; Treas., Arthur I. Levine, N. Y. C.; Recording Sec., Albert Wald, N. Y. C.; Financial Sec., Morris Engelman, N. Y. C.; Corr. Sec., Harry G. Fromberg, N. Y. C.;Executive Dir., Rabbi Jacob Leibowitz, Dr. Moses Seidel, Nat'l Board of Education.

UNION OF ORTHODOX RABBIS OF UNITED STATES AND CANADA

Org. Tammuz 24, 5662 (1902). OFFICE: 136 E. Broadway, New York City.

Twenty-seventh Annual Convention, May 5–7, 1930, Lakewood, N. J.

Members, 350.

OFFICERS: Hon. Pres., I. Rosenberg; M. S. Margolies, N. Y. C.; Rabbi B. L. Levinthal, Philadelphia, Pa.; B. Revel, N. Y. C.; Pres., L. Silver, Springfield, Mass.; Vice-Pres., J. Konvitz, Newark, N. J.; Ch. I. Bloch, Jersey City, N. J.; Ch. F. Epstein, Brooklyn, N. Y.; Administr. Com., J. Rosen, Passaic, N. J.; J. Levinson, M. Rosen, Brooklyn, N. Y.; Sh. Karlinsky, N. Y. C.; A. M. Preil, Elizabeth, N. J.; J. Idelson, N. Y. C.; A. S. Pfeffer, N. Y. C.; E. Epstein, Chicago, Ill.; E. Pelchowitz, Bridgeport, Conn.; Treas., Ch. B. Notelovitz, Harrisburg, Pa.; Sec., L. Seltzer, N. Y. C.; Fin. Sec., M. B. Tomashoff, Brooklyn, N. Y.; Chairman Ex. Com., I. Siegel, Jersey City, N. J.; Vice-Chairman, L. Forer, Holyoke, Mass.; H. Dachowitz, Brooklyn, N. Y.

UNITED ORDER "TRUE SISTERS"

Org. April, 1846, as Independent Order of True Sisters.

OFFICE: 309 W. 109th, New York City.

Seventy-ninth Annual Convention of the Grand Lodge, Dec. 3, 1929, New York City.

Lodges, 34. Members, 12,000.

Publishes a monthly, *The Echo*, editor, Mrs. Esther Davis.

OFFICERS: (For December, 1929, to December, 1931) Grand Monitress, Mrs. Amelia Oppenheimer; Grand Pres., Mrs. Henriette N. Prinstein; Grand Vice-Pres., Mrs. Rose Deutschberger, Mrs. Martha Gould; Grand Sec., Mrs. Fanny M. Marx; Grand Financial Sec., Mrs. Julia Levy; Grand Treas., Mrs. Hermine Breitenfeld; Grand Mentor, Mrs. Bertha Grad; Grand Warden, Mrs. Bertha Levis.

UNITED ROUMANIAN JEWS OF AMERICA

OFFICE: 799 Broadway, New York City.

Twenty-first Annual Convention, Jan. 5, 1930, New York City.

PURPOSE: To further, defend and protect the interests of the Jews in Roumania, to work for their civic and political emancipation and for their economic reconstruction and rehabilitation; and to represent and further the interests of the Roumanian Jews in the United States and Canada.

OFFICERS: Leo Wolfson; Vice-Pres., Peter Ferester, Bruno Berk, Abraham Hirsch, Samuel Kanter, Jacques A. Goldstein, Aaron D. Braham, Jacques Weiss; Treas., H. Haimowitz; Ex. Sec., Herman Speier.

UNITED SYNAGOGUE OF AMERICA

Org. Feb. 23, 1913. OFFICE: 531 W. 123d, New York City.

Eighteenth Annual Convention, May 4–6, 1930, New York City.

PURPOSE: The promotion of traditional Judaism in America.

FOUNDER: Solomon Schechter.

OFFICERS: Hon. Pres., Elias L. Solomon, N. Y. C.; Pres., Nathan Levy, N. Y. C.; Vice-Pres. Joseph Durst, N. Y. C.; Louis Ginzberg, N. Y. C.; Jacob Kohn, N. Y. C.; H. P. Koppleman, Hartford, Conn.; Rec. Sec., Sol. Mutterperl, N. Y. C.; Cor. Sec., Chas. I. Hoffman, 624 High, Newark, N. J.; Treas., Samuel Friedenberg, Mt. Vernon, N. Y.; Executive Director, Samuel M. Cohen, N. Y. C.

UPSILON LAMBDA PHI FRATERNITY

Org. 1916; Inc. 1917. OFFICE: 165 Broadway, Room 832, N. Y. C.

Twelfth Annual Convention, Aug., 23–25, 1929, New Haven, Conn.

Thirteenth Annual Convention, Aug. 30—Sept. 2, 1930, Montreal, Canada.

Chapters, 32. Members, 1,800.

PURPOSE: An International Fraternity open to male students of the Jewish faith, in attendance at the high and preparatory schools, with the steadfast purpose of uniting the brothers, spiritually, socially and fraternally, by means of a better understanding of the cardinal principles of Judaism.

OFFICERS: Master Ulp, Elliot H. Robinson, N. Y. C.; Deputy Ulp, Samuel A. Feir, N. Y. C.; Financial Ulp, Jack J. Braude, N. Y. C.; Secretarial Ulp, Lawrence A. Bowers, 48 Platt St., New Haven, Conn.; Executive Board Members; Geo. Brandenberg, Sydney Kanner, Lester Miller.

WOMEN'S BRANCH OF THE UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA

(Affiliated with the Union of Orthodox Jewish Congregations of America)

Org. April 19, 1924. OFFICE: 50 W. 77th, New York City.

PURPOSE: The uniting of all the Orthodox women and organizations of the country into one strong body; the intensification and furtherance of Orthodox Judaism in the home, the religious school, amongst students in institutions of higher learning; the dedication of a dormitory for the spreading of knowledge necessary for the understanding and practice of Orthodox Judaism through the circulation of religious and cultural literature; assistance in the organization of Sisterhoods and in the solution of their problems; proving scholarships for needy students of the Rabbi Isaac Elchanan Yeshiva of America; maintaining a Hebrew Teachers' Training School for Girls.

OFFICERS: Pres., Mrs. Herbert S. Goldstein; Hon. Vice-Pres., Mrs. Joseph Mayer Asher, Mrs. Moses Hyamson, Mrs. N. Taylor Phillips, Vice-Pres., Mrs. Isidore Freedman, Mrs. Leo Jung, Mrs. Harry Fischel, Mrs. Bernard Revel, Mrs. Abraham Levitan; Treas., Mrs. Adolph Schwarcz; Cor. Sec., Mrs. Edwin Kaufman; Rec. Sec., Mrs. Ralph Harte.

WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA

Org. Jan. 21, 1918. OFFICE: 531 W. 123d, New York City.
Thirteenth Annual Convention, May 4–6, 1930, New York City.
PURPOSE: To advance traditional Judaism by furthering Jewish education among women and children by creating and fostering Jewish sentiment in the home, by promoting the observance of Jewish dietary laws and home ceremonials, Sabbath and Festivals, and by generally strengthening the religious institutions of the home.
FOUNDER: Mrs. Solomon Schechter.
OFFICERS: Hon. Pres., Mrs. Chas. I. Hoffman, Newark, N. J.; Pres., Mrs. Samuel Spiegel, N. Y. C.; Hon. Vice-Pres., Mrs. Sol. Rosenbloom, N. Y. C.; Vice-Pres., Mrs. Cyrus Adler, Phila., Pa.; Mrs. J. Bienenfeld, Syracuse, N. Y.; Mrs. Benj. Davis, Chicago, Ill.; Mrs. Joseph Herzog, N. Y. C.; Sarah Kussy, Newark, N. J.; Mrs. Morris Lurie, N. Y. C.; Mrs. Alexander Marx, N. Y. C.; Treas., Mrs. Louis Gottschall, N.Y. C.; Rec. Sec., Mrs. Davis Kass, N. Y. C.

WOMEN'S ORGANIZATION FOR THE PIONEER WOMEN OF PALESTINE

Org. 1926. OFFICE: Room 1023, 1133 Broadway, New York City.
Second Convention, Oct. 11–15, 1928, Phila., Pa.
Members, 3,000.
PURPOSE: To help the Pioneer Women's Co-operatives in Palestine; to train women to participate fully in all phases of social and economic life; to do cultural work among its groups; to help to maintain the Jewish National Schools.
OFFICERS: Treas., Mrs. Leah Brown, N. Y. C.; Sec., Leah Biskin, 1133 Broadway.

THE WORKMEN'S CIRCLE

Org. Sept. 4, 1900. OFFICE: 175 East Broadway, New York City.
Thirtieth Convention, May 2–8, 1930, New York City.
Members, 75,000.
PURPOSE: Fraternal insurance and mutual aid.
OFFICERS: Pres., N. Chanin; Treas., B. Wolff; Sec., Joseph Baskin.

YOUNG JUDAEA

Org. 1908. OFFICE: 111 Fifth Av., New York City.
Twenty-first Annual Convention, June, 1929, Long Branch, N. J.
Number of Circles, 600.
PURPOSE: To advance the cause of Zionism; to further the mental, moral and physical development of the Jewish youth; and to promote Jewish culture and ideals in accordance with Jewish tradition.
OFFICERS: Pres., Israel Goldstein; Vice-Pres., Mrs. Archibald Silverman; Exec. Chairman, Samuel J. Borowsky.

YOUNG PEOPLE'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA

Org. 1921. OFFICE: 531 W. 123d, New York City.
Convention, Feb. 10–13, 1928, New York City.
Members, 15,000. Societies, 130.
PURPOSE: To bring the Jewish youth nearer to traditional Judaism and to the Synagogue.
OFFICERS: Pres., Herbert J. Roeder, N. Y. C.; Vice-Pres., Jos. Fishberg, Trenton, N. J.; Henry Landau, N. Y. C.; Sam'l A. Margolis, Boston, Mass.; Henry N. Rapaport, N. Y. C.; Joseph Warren, Philadelphia, Pa.; Treas., Emanuel R. Polack, N. Y. C.

YOUNG POALE ZION

Org. 1915. OFFICE: 1133 Broadway, New York City.
Eighth Annual Convention, Sept. 1929, Washington, D. C.
Members, 1,500. Branches, 45.
PURPOSE: Junior Socialist and Zionist education and activities.
OFFICERS: Sec., M. Cohen.

ZETA BETA TAU FRATERNITY

Org. 1898; Inc. 1907. OFFICE: 551 Fifth Av., New York City.
Thirty-second Annual Convention, Dec. 29, 1929—Jan. 1, 1930, St. Louis, Mo.
Members, 4,300.
Ranking as an intercollegiate Greek-letter fraternity with chapters in thirty-two universities and colleges, and graduate clubs in thirty of the principal cities of the United States.
OFFICERS: Sup. Pres., Wm. S. Evans, N. Y. C.; Sup. Vice-Pres., A. H. Kallet, Syracuse, N. Y.; Sup. Sec., Walter M. Barnett, Jr., New Orleans, La.; Sup. Treas., Herbert E. Steiner, N. Y. C.; Sup. Historian, Manuel Eskind, Nashville, Tenn.; General Sec., Leon D. Dover, 551 Fifth Av., N. Y. C.

ZIONIST LABOR PARTY "HITACHDUT ZEIRE ZION" OF AMERICA

Org. 1920. OFFICE: 25 E. 7th, New York City.
Annual Convention, May 20–23, 1929, Philadelphia, Pa.
Members, 2,000.
PURPOSE: To help in creating a Jewish free working community in Palestine and to renew the life of the Jewish people in the Diaspora on the basis of work and Hebrew culture.
OFFICERS: Sec., Abraham Spierer.

ZIONIST ORGANIZATION OF AMERICA

Org. 1897; Reorg. 1918. OFFICE: 111 Fifth Av., New York City.

Thirty-third Annual Convention, June 29—July 1, 1930, Cleveland, Ohio.

Members, 65,000.

PURPOSE: To stimulate interest in the rebuilding of Palestine as the Jewish National Home, and to foster interest in the Jewish renaissance.

Constituent Organizations: Hadassah, Order Sons of Zion.

Affiliated Organizations: Young Judaea, Avukah.

PUBLICATIONS: *The New Palestine*, a weekly for members, in English,

OFFICERS: President, Louis Lipsky, N. Y. C.; Vice-Presidents, William M. Lewis, Philadelphia, Pa.; Morris Rothenberg, N. Y. C.; Max Shulman, Chicago, Ill.; Abba Hillel Silver, Cleveland, O.; Mrs. Archibald Silverman, Providence, R. I.; Elihu D. Stone, Boston, Mass.;Chairman, National Executive Committee, James G. Heller, Cincinnati, O.; Harry P. Fierst, N. Y. C.; Treas., Morris Weinberg, N. Y. C.; Sec., Meyer W. Weisgal, N. Y. C.

LIST OF FEDERATIONS FOR PHILANTHROPIC WORK, 1929

In 1929 a total of 52 communities reported the existence of 53 city federations for the support of philanthropic work[1]; New York City has two such bodies, one for the Boroughs of Manhattan and the Bronx, the other for Brooklyn. Of the 53 federations, 34, over 60%, are members of community chests, while the remaining 19 obtain their revenues directly from the Jewish public.

During 1929, 52 of the federations disbursed a total of $15,300,147. Of this amount, $11,606,736, a little over 75%, was disbursed by the 19 independent federations, and $3,639,411 by the 33 which are members of community chests.

In 1929, these 52 federations had a total of 465 constituent societies.

It is interesting to note that two Jewish federations exist in Canada. Both are called Federation of Jewish Philan thropy; one is in Montreal, the other in Toronto. The Montreal federation supports 15 local societies; the Toronto organization supports 13 local and 2 extra-local societies. The former disbursed in 1929 a total of $329,017; the latter, $117,778. Both are independent federations.

In the following table the independent federations are indicated by an asterisk (*).

[1] For a definition of "federation" as employed in this table, and for further details regarding this type of organization, the reader is referred to *The Communal Organizations of the Jews in the United States*, 1927, by H. S. Linfield, American Jewish Committee, 1930, 122–125, 183.

City and State	Name of Federation	Executive	1929 Expenditures	Constituent societies	Non-local societies supported
Akron, O.	Jewish Social Service Federation	Malvyn Wachner	$30,163	[1]	11
Altoona, Pa.	*Federation of Jewish Philanthropies of Altoona	Mrs. Isaiah Scheeline	4,233 (1928)	3	16
Atlanta, Ga.	Atlanta Federation of Jewish Charities	Edw. M. Kahn	39,438	4	1
Atlantic City, N. J.	Federation of Jewish Charities of Atlantic City	Miss J. Kline	75,000	16	[2]
Baltimore, Md.	*Associated Jewish Charities of Baltimore	Harry Greenstein	506,560	16	—
Birmingham Ala.	Federation of Jewish Charities	Ida Gelders	8,900	4	4
Boston, Mass.	*Federated Jewish Charities	Ben M. Selekman	406,079	17	—
Buffalo, N. Y.	*Jewish Federation of Social Service	Cecil B. Weiner	175,142	7	15
Chicago, Ill.	*The Jewish Charities of Chicago	Louis M. Cahn	1,482,322	21	—
Cincinnati, O.	United Jewish Social Agencies	Kurt Peiser	224,437	14	—
Cleveland, O.	The Jewish Welfare Federation	S. Goldhamer	497,950	12	8[3]
Columbua, O.	Jewish Welfare Federation	Rose Sugarman	31,796	3	9
Dallas, Texas	*Jewish Federation for Social Service	Samuel C. Blumenthal	46,043	2	48
Davenport, Ia.	*Tri-City Jewish Charities	Cecelia K. Arshack	5,240	9	12
Dayton, O.	Jewish Federation for Social Service	Jane G. Fisher	19,721	[1]	19
Detroit, Mich[4]	Jewish Welfare Federation of Detroit	Dr. John Slawson			
Elizabeth, N. J.	*Federation for the Maintenance of Jewish Welfare Work	Harry Lebau	$38,456	8	11
Ft. Wayne, Ind.	Ft. Wayne Federation of Jewish Charities	Minette Baum	7,161	[1]	26
Grand Rapids, Mich.	*United Jewish Welfare Society	Estelle Wolf	3,151	3	8
Harrisburg, Pa.	*Federation of Jewish Philanthropies of Harrisburg	Paul Goldblatt	37,461	6	49
Houston, Texas	United Jewish Welfare Association	Mrs. M. Aberdorfer	22,061	[1]	19
Indianapolis, Ind.	Jewish Federation of Indianapolis	H. Joseph Hyman	55,275	5	5
Kansas City, Mo.	United Jewish Charities	Mrs. Henry Cohen	100,791	4	7
Little Rock, Ark.	Federation of Jewish Charities	L. M. Samuel	8,700	2	11
Los Angeles, Calif.	Federation of Jewish Welfare Organizations	I. Irving Lipsitch	363,253	12	[2]
Louisville, Ky.	Jewish Welfare Federation	Mrs. Lula D. Krakaur	25,981	6	3
Lynn, Mass.	Lynn Jewish Federated Charities	Dr. G. M. Mendelsohn	12,071	6	—
Memphis, Tenn.	Federation of Jewish Welfare Agencies	Kathleen Scharff	21,303	[1]	6

[1] Constituent societies merged in one.
[2] Number of non-local societies supported, not reported.
[3] Including 2 located at Cleveland, Ohio.
[4] Failed to respond to requests for information.

City and State	Name of Federation	Executive	Expenditures 1929	Constituent societies	From Local societies supported
Milwaukee, Wis.	*Federated Jewish Charities of Milwaukee	Benjamin Glassberg	133,800	7	[2]
Minneapolis, Minn.	*Jewish Family Welfare Association	Anna F. Skilsky	35,000	15	45
Mobile, Ala.	Federation of Jewish Charities	Nell R. Hess	5,515	5	9
Nashville, Tenn.	Federation of Jewish Charities	Herbert Kohn	9,230	[1]	11
New Orleans, La.	Jewish Charitable and Educational Federation	David Fichman	128,607	6	6
New York (Brooklyn)	*Brooklyn Federation of Jewish Charities	Samuel C. Kohs	852,572	25	6
New York (Manhattan and Bronx)	*Federation for the Support of Jewish Philanthropies of New York City	Solomon Lowenstein	5,406,209	91	—
Newark, N. J.	Conference of Jewish Charities of Newark	Mrs. Leah Frank Segal	$1,113,537	15	—
Oakland, Calif.	Oakland Jewish Federation	Harry J. Sapper	38,694	4	2
Omaha, Nebr.	Jewish Welfare Federation	Samuel Gerson	47,534	6	11
Philadelphia, Pa.	*Federation of Jewish Charities of Philadelphia	Jacob Billikopf	1,658,000	40	2
Pittsburgh, Pa.	*Federation of Jewish Philanthropies of Pittsburgh	L. B. Bernstein	335,628	15	4
Portland, Ore.	Federated Jewish Charities of Portland	Mrs. Isaac Swett	57,519	8	22
Providence, R. I.	Jewish Federation for Social Service	Jacob I. Cohen	145,000	5	—
St. Joseph, Mo.	*Federated Jewish Charities	Samuel Hassenbysch	9,585	[1]	10
St. Louis, Mo.	*Jewish Federation of St. Louis	Ferdinand S. Bach	447,511	14	8
San Antonio, Tex.	*Jewish Social Service Federation	Hannah Myers	23,744	2	13
San Diego, Calif.	Federated Jewish Aid	Mrs. A. Neuman	5,343	4	2
San Francisco, Calif.	Federation of Jewish Charities	Hyman Kaplan	376,354	7	2
Scranton, Pa.	The Jewish Federation	Mrs. Jacob Mechlowitz	32,247	—	—
Sioux City, Ia.	Federation of Jewish Social Service	Rose Lipman	18,793	2	22
Syracuse, N. Y.	Federation of Jewish Charities	Benj. Stolz	47,300	9	3
Toledo, O.	Jewish Federation of Toledo.r	Joseph A. Woolf	35,000	[1]	15
Washington, D. C.	Jewish Welfare Federation of Washington	Oscar Leonard	80,182	5	
Worcester, Mass.	United Jewish Charities	Miss Anna B. Seder	18,555	2	—

LIST OF JEWISH HOSPITALS IN THE UNITED STATES

City	Name of Institution	Superintendent
Baltimore, Md.	Sinai Hospital of Baltimore	Ada R. Rosenthal
	Mt. Pleasant	Albert F. Shrier
Boston, Mass.	Beth Israel Hospital Assn.	Chas. F. Wilinsky
Brookline, Mass.	Frauen Verein Convalescent Home	Samuel Klein
Denver, Colo.	Beth Israel Hospital Home Society	Pearl C. Dahl
Chicago, Ill.	Mt. Sinai Hospital	Maurice Dubin
	Michael Reese Hospital	Herman Smith
	Chicago-Winfield Tuberculosis Sanatorium	Viola Younker
Cincinnati, Ohio	The Jewish Hospital Association	Mable McCullough
Cleveland, Ohio	Mt. Sinai Hospital of Cleveland	F. E. Chapman
Hartford, Conn.	Mt. Sinai Hospital	Mrs. Alice C. Cleland
Los Angeles, Calif.	Cedars of Lebanon Hospital	Mrs. Kathryn K. Meitzler
	Mt. Sinai Home for Chronic Invalids	Dr. Clara Stone
Louisville, Ky.	Jewish Hospital Association	Anna H. Ryan
Milwaukee, Wis.	Mt. Sinai Hospital Association	L. C. Austin
Minneapolis, Minn.	Ladies' Hebrew Hospital Society	S. H. Frisch
Monticello, N. Y.	Monticello Hospital	S. L. Levberg
New Orleans, La.	Touro Infirmary	Basil C. MacLeon
New York, N. Y.	Beth Abraham Home for Incurables	L. Sone
	Beth David Hospital	Simon Tannenbaum
	Beth Israel Hospital	Louis J. Frank
	Beth Moses Hospital of Brooklyn	M. L. Dryfus
	Bikur Holim Convalescent Home of Greater New York	Abraham Pollack
	Blythedale Home for Convalescent Crippled Children	E. C. McClure
	Bronx Hospital and Dispensary	William S. Sindey
	Brownsville and East New York Hospital	Max DeKaye
	Convalescent Home for Hebrew Children (Rockaway Park)	Elizabeth L. MacCabe
	Hebrew Convalescent Home	Jacob L. Gabel
	Hebrew Maternity Hospital, Brooklyn, N. Y.	Miss B. Budd,
	Hospital for Joint Diseases	Dr. J. J. Golub
	Jewish Home for Convalescents (Grand View)	Morton Berk
	Jewish Hospital of Brooklyn	Lewis E. Birdseye
	Jewish Maternity Hospital of N. Y.	Sidney Goodwin
	Jewish Memorial Hospital	Jacob Carlinger
	Jewish Sanatorium for Chronics and Incurables, Brooklyn	B. A. Kennan

[1] For the 6 National Jewish hospitals and sanatoria for the tuberculous and others see the list of National Organizations, namely, aid Associations for ex-patients of Denver, Jewish Consumptive and Ex-Patients Relief Society of California, Jewish Consumptive Relief Society of Denver, Deborah Consumptive Relief Society, National Jewish Hospital at Denver, Leo N. Levi Memorial Hospital Association.

JEWISH HOSPITALS (Continued)

City	Name of Institution	Superintendent
New York, N. Y....	Lebanon Hospital Assn. of the City of New York	Geo. E. Halpern
	Montefiore Hospital for Chronic Diseases	E. M. Bluestone
	Mt. Sinai Hospital	Joseph Turner
	Jacob D. Posner Brooklyn Jewish Home for Convalescents	Mrs. Bertha Lipstein
	Solomon and Betty Loeb Memorial Home for Convalescents	Rachel M. Israel
	Sydenham Hospital, Inc.	S. Naschman
	United Israel-Zion Hospital	Boris Fingerhood
	Workmen's Circle Sanitarium (Liberty, N. Y.)	Dr. Bruno Harwood
Newark, N. J.....	Newark Beth Israel Hospital	Paul Keller
	Newark Maternity Hospital	Mrs. C. Hunter Piper
Omaha, Neb.....	Wise Memorial Hospital	Ruth M. Algorta
Paterson, N. J.....	Nathan and Miriam Barnert Memorial Hospital	Louis Roth
Philadelphia, Pa....	Eagleville Sanitorium for Consumptives	Mary A. Clark
	Willow Crest for Convalescents (Willow Grove)	Mrs. Lena Sklar
	Jewish Hospital	Alfred Mayer
	Mt. Sinai Hospital	Esther K. Miller
	Jewish Seaside Home for Invalids, (Ventnor, N. J.)	Adaline R. Abt
Pittsburgh, Pa.	Montefiore Hospital Assn. of Western Pa.	Abraham Oseroff
Providence, R. I....	Miriam Hospital	Chas. M. Hoffman
St. Louis, Mo.....	Jewish Hospital of St. Louis	E. Muriel Anscombe
	Jewish Sanatorium, (Robertson, Mo.)	Catherine E. Winkle
	Miriam and Rose Bry Homes	
San Francisco, Calif.	Mt. Zion Hospital	Arthur G. Saxe

JEWISH HOMES FOR CHILDREN IN THE UNITED STATES

City	Name of Institution	Superintendent
Atlanta, Ga.	Hebrew Orphans' Home[1]	Armand Wyle
Baltimore, Md.	Jewish Children's Society	Mrs. Adolf Grittmacher
Boston, Mass.	Home for Jewish Children,	Mrs. Lisbeth H. Goodstein
Bridgeport, Conn.	Bridgeport Hebrew Orphan Asylum	Mrs. Sarah Rummel
Chicago, Ill.	Chicago Home for Jewish Orphans	Bernard H. Freeman
	Marks Nathan Jewish Orphan Home	Elias L. Trotzkey
Cincinnati, Ohio	Jewish Foster Home	Rose Schreiber
Cleveland, Ohio	Orthodox Jewish Orphan Home	Adolph Dickman
	Cleveland Jewish Orphan Home[1]	Michael Sharlitt
Columbus, Ohio	Jewish Infants' Home of Ohio	Miss D. Stingley
Denver, Colo.	National Home for Jewish Children at Denver	William Cohen
Detroit, Mich.	Detroit Hebrew Infants' Home	Mrs. R. Gallow
	Detroit Hebrew Orphan Home	Moses Weiswasser
Erie, Pa.	Bnai Brith Orphanage	M. Garson Fall
Hartford, Conn.	Hebrew Women's Home for Children	Hyman W. Hess
Jersey City, N. J.	Hebrew Orphans' Home of Hudson County	Albert E. Brager
Kansas City, Mo.	Sisters' Aid-Jewish Orphans' Home	Ida Netta Bremer
Los Angeles, Calif.	Jewish Orphans Home of South California	Joseph Bonapart
Louisville, Ky.	Jewish Children's Home	Daniel Siegel
Milwaukee, Wis.	Milwaukee Jewish Orphan Home	Lillie Sinar
Minneapolis, Minn.	Jewish Sheltering Home for Children	Mrs. H. Farbstein
New Haven, Conn.	Home for Jewish Children	Maurice Osher
New Orleans, La.	Jewish Children's Home	Harry L. Ginsburg
New York, N. Y.	Brooklyn Hebrew Orphan Asylum	A. L. Jacoby
	Hebrew Orphan Asylum of N. Y.	Lionel J. Simmonds
	Hebrew National Orphan Home (Yonkers)	Jacob Ferber
	Hebrew Sheltering Guardian Society (Pleasantville)	Dr. Leon W. Goldrich
	Home for Hebrew Infants	Margaret E. Crowley
	Infant Home (Brooklyn)	Samuel Lapidus
	Israel Orphan Asylum	Mrs. Gustave Hartman
	Pride of Judea Orphan's Home (Brooklyn)	Joseph Goldin
	Shield of David Home for Orphan Girls	Isadore Rees
Newark, N. J.	Daughters of Israel Orphan and Sheltering Institute	Jacob Katz
	Jewish Childrens' Home	Benj. L. Weinfeld
Passaic & Paterson, N. J.	The Home of the Daughters of Miriam for Aged and Orphans of Passaic County (Clifton, N. J.)	David Siegel

[1] Regional or National.

JEWISH HOMES FOR CHILDREN (Continued)

City	Name of Institution	Superintendent
Portland, Ore.....	Jewish Shelter Home	Mrs. Isaac Sevett
Philadelphia, Pa....	Downtown Jewish Orphan Home	Anna C. Ford
	Foster Home for Hebrew Orphans	M. P. Ostrow
	Northeastern Hebrew Orphan's Home	Anna Cohen
Pittsburgh, Pa.....	J. M. Gusky Hebrew Orphanage and Home	Arnold Deutelbaum
	Jewish Home for Babies and Children	Herman P. Gummit
Providence, R. I....	Jewish Orphanage of Rhode Island	L. B. Wolfenson
Rochester, N. Y.....	Jewish Children's Home	Jacob S. Hollander
St. Louis, Mo.....	Dorothy Drey Sommers Shelter Home	Mrs. Ida Waldman
	Gertrude Boys' Home	
	Jewish Orphans' Home	Arthur A. Copeland
Scranton, Pa.....	Jewish Home for the Friendless	Rose Chenetz
Washington, D. C...	Jewish Foster Home	Boris L. Eisenberg

JEWISH HOMES FOR AGED, 1929[1]

City	Name of Institution	Superintendent
Baltimore, Md.	Hebrew Home for Aged & Infirm	Sigmund Feinblatt
Bayonne, N. J.	Isaac and Rose Gluckman Home for the Aged	Isaac Davidowitz
Boston, Mass.	Hebrew Ladies' Moshab Zekenim Assn.	Morris Citrin
Buffalo, N. Y.	Rosa Coplon Jewish Old Folks' Home	Sophie E. Seldner
Chicago, Ill.	Chicago Home for Aged Jews	Arnold Kaul
	Orthodox Jewish Home for the Aged	Julius Savit
Cincinnati, Ohio	Home for Jewish Aged and Infirm	Elsie Semon
	Orthodox Jewish Home for the Aged	Mrs. M. Greenfinkle
Cleveland, Ohio	Montefiore Home	Armin Berger
Detroit, Mich.	Anshe Chesed Shel Emeth Jewish Old Folks Home	Moses Weiswasser
Fall River, Mass.	Jewish Home for Aged	Mr. Fuchs
Hartford, Conn.	Hebrew Ladies' Old Peoples Home	Bernard M. Lurie
Indianapolis, Ind.	Jewish Shelter House and Old Home	Mrs. R. Holowitz
Jersey City, N. J.	Hebrew Home for the Aged of Hudson County	Henry Carenfield
Kansas City, Mo.	Michael Appleman Home for the Jewish Aged	J. Viner
Los Angeles, Calif.	Hebrew Sheltering Home for Aged	Max Goldstein
Memphis, Tenn.	Bnai Brith Home	Mrs. H. S. Wolff
Milwaukee, Wis.	Hebrew Institute and Moshev Zekenim	Mrs. Rose Robertson
New Haven, Conn.	Jewish Home for the Aged	Jacob Abrams
New York, N. Y.	Brooklyn Hebrew Home and Hospital for Aged	Isidore Greenspan
	Hebrew Home for Aged of Harlem	Isaac Spira
	Home for Aged and Infirm Hebrews of N. Y.	Arthur J. Cohn
	Home for Aged and Infirm (Yonkers, N. Y.)	Israel Newman
	Home of Old Israel	Alexander Krawitz
	Home of the Daughters of Israel	H. W. Carmely
	Home of the Daughters of Jacob	Adolph Lourie
	Home of the Sons and Daughters of Israel	Louis Kalich
	Menorah Home for Aged and Infirm, Brooklyn	Lia A. Millman
	United Home for Aged Hebrew, New Rochelle	Joseph Gedalicia
Newark, N. J.	Daughters of Israel Home for the Aged	Louis Rudner
Omaha, Neb.	Jewish Old Peoples' Home	Mrs. S. Ravitz
Passaic, N. J.	Benoth Israel Home for the Aged	Meyer Bearmaz
Philadelphia, Pa.	Jewish Sheltering Home for Homeless and Aged	Isaac E. Feinstein
	Uptown Ladies' Home for the Aged	Alfred Mayer

[1] Regional or National.

JEWISH HOMES FOR AGED, 1929 (Continued)

City	Name of Institution	Superintendent
Pittsburgh, Pa.....	Jewish Home for the Aged	Max Shapiro
Providence, R. I....	Jewish Home for Aged	M. Mandell
Rochester, N. Y....	Jewish Home for the Aged	Moses Goldman
St. Louis, Mo.....	Beth Moshab Zekenim Society (Jewish Orthodox Old Home)	Mrs. L. Gellman
	Home for Aged and Infirm Israelites	W. E. Hess
St. Paul, Minn.....	Jewish Home for the Aged of the Northwest	Henry J. Karp
San Francisco, Calif.	Hebrew Home for the Aged and Disabled	Mrs. M. Switton
Seattle, Wash.....	Caroline Kline Calland Home	Albert Patek
Syracuse, N. Y.....	Jewish Home for Aged of Central New York	Isaac Weiner
Washington, D. C...	Hebrew Home for the Aged	Maurice Moser
Worcester, Mass....	Jewish Home for Aged and Orphans	John D. Beller

LIST OF PERIODICALS IN THE UNITED STATES

(Note: The language of publication is English, unless otherwise indicated)

NAME	ADDRESS	Time of Publication	Established
AMERICAN HEBREW	71 W. 47th, New York, N. Y.	Weekly	1879
AMERICAN ISRAELITE	N. W. cor. 7th and Elm, Cincinnati, O.	Weekly	1854
AMERICAN JEWISH WORLD	Palace Building, Minneapolis, Minn.	Weekly	1912
AMERICAN JEWISH YEAR BOOK	219 N. Broad St., Philadelphia, Pa.	Yearly	1899
B'NAI B'RITH MAGAZINE	70 Electric Bldg., Cincinnati, O.	Monthly	1886
B'NAI B'RITH MESSENGER AND CALIFORNIA JEWISH REVIEW	111 W. 4th, Los Angeles, Cal.	Weekly	1897
BRONX JEWISH CHRONICLE	355 E. 149th, New York, N. Y.	Weekly	1929
BROOKLYN EXAMINER	554 Atlantic Av., Brooklyn, N. Y.	Weekly	1929
BROOKLYNER JIDDISHER STIMME	305 Washington, Brooklyn, N. Y.	Bi-weekly	1929
BUFFALO JEWISH REVIEW	35 Pearl, Buffalo, N. Y.	Weekly	1912
CALIFORNIA JEWISH VOICE	2413 Brooklyn Av., Los Angeles, Cal.	Weekly	1929
CHICAGO JEWISH CHRONICLE	35 N. Dearborn, Chicago, Ill.	Weekly	1918
CHICAGO ISRAELITE	116 S. Michigan Ave., Chicago, Ill.	Weekly	1885
CONNECTICUT HEBREW RECORD	251 Causeway, Boston, Mass.	Semi-Weekly	1919
DAILY JEWISH COURIER (Yiddish)	1214 S. Halsted St., Chicago, Ill.	Daily	1887
DAY, THE (Yiddish)	183 E. Broadway, New York, N. Y.	Daily	1914
DEGEL ISRAEL (Yiddish)	252 E. Broadway, New York, N. Y.	Monthly	1927
DETROIT JEWISH CHRONICLE	525 Woodward Av., Detroit, Mich.	Weekly	1917
EMANU-EL	222 Kearney St., San Francisco, Cal.	Weekly	1895
EVERY FRIDAY	902 American Bldg., 430 Reading Rd., Cincinnati, O.	Weekly	1927
FAR'N FOLK (Yiddish)	425 Lafayette, New York, N. Y.	Monthly	1920
FEDER, DIE (Yiddish)	182 2d Av., New York, N. Y.	Monthly	1920

NAME	ADDRESS	Time of Publication	Established
Freie Arbeiter Stimme (Yiddish)	185 E. Broadway, New York, N. Y.	Weekly	1819
Hadoar (Hebrew)	111 Fifth Av., New York, N. Y.	Weekly	1899
Hanoar (Hebrew)	425 Lafayette, New York, N. Y.	Monthly	1929
Hapardes (Hebrew)	1504 S. Turner, Chicago, Ill.	Monthly	1928
Hartford Jewish Ledger	206 State St., Hartford Conn.	Monthly	1929
Hebrew Physician, The, (Harofeh Haibri) (Hebrew)	983 Park Av., New York, N. Y.	Semi-Annual	1929
Hebrew Union College Annual	Cincinnati, O.	Annual	1924
Hebrew Watchman	Box 2474, Memphis, Tenn.	Weekly	1925
Hudson Jewish News (Yiddish and English)	92 Montgomery, Jersey City, N. J.	Weekly	1922
Indiana Jewish Chronicle	833 Meyer-Kiser Bank Bldg., Indianapolis, Ind.	Weekly	1921
In Sich (Yiddish)	155 W. 77th, New York, N. Y.	Monthly	1925
Intermountain Jewish News	1840 California, Denver, Colo.	Weekly	1915
Jersey Voice (Yiddish-English)	10 W. 23d St., Bayonne, N. J.	Weekly	1927
Jewish Advocate	251 Causeway St., Boston, Mass.	Semi-Weekly	1902
Jewish Center	71 W. 47th, New York, N. Y.	Quarterly	1922
Jewish Chronicle	190 Badger Av., Newark, N. J.	Semi-Weekly	1921
Jewish Criterion	1208 Clark Bldg., Pittsburgh, Pa.	Weekly	1895
Jewish Daily Bulletin	611–621 Broadway, New York, N. Y.	Daily	1924
Jewish Daily Forward (Yiddish)	175 E. Broadway, New York, N. Y.	Daily	1897
Jewish Education	1800 Selden St., Chicago, Ill.	Quarterly	1929
Jewish Exponent	Room 728, Public Ledger Bldg., Philadelphia, Pa.	Weekly	1887
Jewish Farmer (Yiddish-English)	301 E. 14th St., New York, N. Y.	Monthly	1908
Jewish Forum	40 W. 32d St., New York, N. Y.	Monthly	1918
Jewish Herald	116 Orange St., Providence, R. I.	Weekly	1930
Jewish Independent	731 Bolivar Rd., Cleveland, O.	Weekly	1906

NAME	ADDRESS	Time of Publication	Established
Jewish Indicator (Yiddish-English)	604 Investment Bldg., 1854 Center Av., Pittsburgh, Pa.	Weekly	1921
Jewish Institute Quarterly	40 W. 68th St., New York, N. Y.	Quarterly	1924
Jewish Journal	402 Hearst Bldg., San Francisco, Cal.	Semi-monthly	1928
Jewish Ledger	938 Lafayette St., New Orleans, La.	Weekly	1895
Jewish Ledger	202-4 Elwood Bldg., Rochester, N. Y.	Weekly	
Jewish Monitor	82 State St., Albany, N. Y.	Weekly	1928
Jewish Monitor	Box 1736, Fort Worth, Texas	Weekly	1914
Jewish Morning Journal and Jewish Daily News (Yiddish)	77 Bowery, New York, N. Y.	Daily	1901
Jewish Musical World and Theatre Magazine (Yiddish)	5 Beekman St., New York, N. Y.	Monthly	1922
Jewish Outlook	235 5th Av., New York, N. Y.	Weekly	1929
Jewish Post	Romaine Bldg., 136 Washington St., Paterson, N. J.	Weekly	1927
Jewish Press	490 Brandeis Theater Building, Omaha, Neb.	Weekly	1921
Jewish Press and Milwauker Wochenblatt (Yiddish English)	576 12th, Milwaukee, Wis.	Weekly	1919
Jewish Quarterly Review	S. E. cor. Broad and York Sts., Philadelphia, Pa.	Quarterly	1910
The Jewish Record (Yiddish)	5030 Easton Av., St. Louis, Mo.	Weekly	1913
Jewish Record	119 W. Nueva, San Antonio, Tex.	Weekly	1924
Jewish Review	906 Union Trust Bldg., Providence, R. I.	Weekly	1920
Jewish Review and Observer	1150 W. 3d, Cleveland, O.	Weekly	1888
Jewish Social Service Quarterly	71 W. 47th, New York, N. Y.	Quarterly	1924
Jewish Times	Suite 911, Lexington Bldg., Baltimore, Md.	Weekly	1919
Jewish Transcript	1616 8th Av., Seattle, Wash.	Weekly	1924
Jewish Tribune	570 Seventh Av., New York, N. Y.	Weekly	1903
Jewish Unity	211 N. W. 2d Av., Miami, Fla.	Weekly	1927

NAME	ADDRESS	Time of Publication	Established
JEWISH VOICE (English Yiddish)	239 Halsey, Newark, N. J.	Weekly	1922
JEWISH VOICE	215 Jamieson, Spokane, Wash.	Weekly	1928
JEWISH WOMAN	1860 Broadway, New York, N. Y.	Quarterly	1921
JEWISH WORLD (Yiddish)	2854 E. 50th St., Cleveland, O.	Daily	1907
JEWISH WORLD (Yiddish English)	223 S. 5th, Philadelphia, Pa.	Daily	1914
KANSAS CITY JEWISH CHRONICLE	304 W. 10th, Kansas City, Mo.	Weekly	1920
KINDER JOURNAL (Yiddish)	133 2d Av., New York, N. Y.	Monthly	1919
KINDER LAND (Yiddish)	143 E. 103d, New York, N. Y.	Monthly	1930
KINDER RING (Yiddish)	175 E. B'way, New York, N. Y.	Monthly	1929
KINDER WELT (Yiddish and Hebrew)	189 2d Av., New York, N. Y.	Monthly	1930
MENORAH JOURNAL	63 5th Av., New York, N. Y.	Monthly	1915
MODERN VIEW	210 Olive, St. Louis, Mo.	Weekly	1901
MORGEN FREIHEIT (Yiddish)	30 Union Square, New York, N. Y.	Daily	1922
NEW HAVEN JEWISH LEDGER	New Haven, Conn.	Monthly	1929
NEW PALESTINE	111 5th Av., New York, N. Y.	Weekly	1921
OHIO JEWISH CHRONICLE	508 Schultz Bldg., Columbus, O.	Weekly	1921
OIFKUM (Yiddish)	161 Grand St., New York, N. Y.	Monthly	1926
PASSAIC JEWISH RECORD (Yiddish English)	625 Main Av., Passaic, N. J.	Weekly	1926
PHILADELPHIA JEWISH TIMES	1830 Widener Bldg., Philadelphia, Pa.	Weekly	1924
PIONEER WOMEN (Yiddish English)	1133 Broadway, New York, N. Y.	Quarterly	1926
REFLEX	8 S. Dearborn, Chicago, Ill.	Monthly	1927
REFORM ADVOCATE	Room 1302, 7 S. Dearborn, Chicago, Ill.	Weekly	1890
SCRIBE	625 Railway Exchange Bldg., Portland, Ore.	Weekly	1913
SENTINEL	118 S. Clinton St., Chicago, Ill.	Weekly	1910
SHEVILEI HAHINUCH (Hebrew)	425 Lafayette St., New York, N. Y.	Monthly	1925
SOUTHERN ISRAELITE	161 Spring St., N. W., Atlanta, Ga.	Semi-monthly	1925

NAME	ADDRESS	Time of Publication	Established
Springfield Hebrew Record	251 Causeway St., Boston, Mass.	Semi-weekly	1925
Springfield Jewish Ledger	105 Bridge St., Springfield, Mass.	Monthly	1929
Stark County Jewish News	1315 17th St., N. W., Canton, O.	Bi-monthly	1921
Texas Jewish Herald	409½ Fannin St., Houston, Texas	Weekly	1908
Toledo Israelite	614 Spitzer Bldg., Toledo, O.	Monthly	1915
United Synagogue Recorder Supplement (Jewish Tribune)	531 W. 123d, New York, N. Y.	Quarterly	1929
Vanguard	1133 Broadway, New York, N. Y.	Monthly	1927
Vara, La (Ladino)	7 Rivington St., New York, N. Y.	Weekly	1922
Voch (Yiddish)	799 Broadway, New York, N. Y.	Weekly	1930
Wecker, Der (Yiddish)	175 E. Broadway, New York, N. Y.	Bi-weekly	1923
Wisconsin Jewish Chronicle	383 Milwaukee, Milwaukee, Wis.	Weekly	1920
Yiddishe Arbeiter Shtimme (Yiddish)	189 2d Av., New York, N. Y.	Monthly	1915
Yiddish Amerikaner Familien Magazin un Gazette (Yiddish)	77 Bowery, New York, N. Y.	Weekly	1904
Yiddisher Arbeiter (Yiddish)	1133 Broadway, New York, N. Y.	Weekly	1922
Young Israel	Merchants' Bldg., Cincinnati, O.	Monthly	1918
Young Judean	111 Fifth Av., New York, N. Y.	Monthly	1910
Zukunft (Yiddish)	175 E. Broadway, New York, N. Y.	Monthly	1898

JEWISH MEMBERS OF THE CONGRESS OF THE UNITED STATES

PAST

ANSORGE, MARTIN C., 1882– . Rep. from N. Y., 1921–1922.
BENJAMIN JUDAH PHILIP, 1812–1884. Sen. from La., 1853–1861.
BERGER, VICTOR, 1860–1929. Rep. from Wis., 1911–1913, 1923–1929.
CANTOR, JACOB A., 1854–1920. Rep. from N. Y., 1913–1915.
COHEN, WILLIAM W., 1874– . Rep. from N. Y., 1927–1929.
EINSTEIN, EDWIN, 1842–1906. Rep. from N. Y., 1879–1881.
EMERICH, MARTIN, 1847–1922. Rep. from Ill., 1903–1907.
FISCHER, ISRAEL F., 1858– . Rep. from N. Y., 1895–1899.
FRANK, NATHAN, 1852– . Rep. from Mo., 1889–1891.
GOLDFOGLE, HENRY M., 1856–1929. Rep. from N. Y., 1901–1915, 1919–1921.
GOLDZIER, JULIUS, 1854–1925. Rep. from Ill., 1893–1895.
GUGGENHEIM, SIMON, 1867– . Sen. from Colo., 1907–1913.
HART, EMANUEL B., 1809–1897. Rep. from N. Y., 1851–1853.
HOUSEMAN, JULIUS, 1832–1891. Rep. from Mich., 1883–1885.
JACOBSTEIN, MEYER, 1880– . Rep. from N. Y., 1923–1929.
JONAS, BENJAMIN FRANKLIN, 1834–1911. Sen. from La., 1879–1885.
KAHN, JULIUS, 1861–1924. Rep. from Cal., 1889–1902, 1905–1924.
KRAUSS, MILTON, 1866– . Rep. from Ill., 1917–1922.
LESSLER, MONTAGUE, 1869– . Rep. from N. Y., 1902–1903.
LEVIN, LEWIS CHARLES, 1808–1860. Rep. from Pa., 1845–1851.
LEVY DAVID. See YULEE, DAVID LEVY.
LEVY, JEFFERSON MONROE, 1852–1924. Rep. from N. Y., 1899–1901, 1911–1915.
LITTAUER, LUCIUS NATHAN, 1859– . Rep. from N. Y., 1897–1907.
LONDON, MEYER, 1871–1926. Rep. from N. Y., 1915–1917, 1921–1923.
*MARX, SAMUEL, 1867–1922. Rep. from N. Y., 1922.
MAY, MITCHELL, 1871– . Rep. from N. Y., 1899–1901.
MEYER, ADOLPH, 1842–1908. Rep. from La., 1891–1908.
MORSE, LEOPOLD, 1831–1892. Rep. from Mass., 1877–1885, 1887–1889.
PERLMAN, NATHAN D., 1887– . Rep. from N. Y., 1920–1927.

*Died before taking his seat.

Phillips, Henry Myer, 1811–1884. Rep. from Pa., 1857–1859.
Phillips, Philip, 1807–1884. Rep. from Ala., 1853–1855.
Pulitzer, Joseph, 1847–1911. Rep. from N. Y., 1885–1886.
Rayner, Isador, 1850–1912. Rep. from Md., 1887–1895. Sen. from Md., 1905–1912.
Rosenbloom, B. L., 1880– . Rep. from Wheeling, W. Va., 1921.
Rossdale, Albert B., 1878– . Rep. from N. Y., 1921–1922.
Siegel, Isaac, 1880– . Rep. from N. Y., 1915–1922.
Simon, Joseph, 1851– . Sen. from Ore., 1897–1903.
Straus, Isidor, 1845–1912. Rep. from N. Y., 1894–1895.
Strouse, Myer, 1825–1878. Rep. from Pa., 1863–1867.
Volk, Lester David, 1884– . Rep. from N. Y., 1921–1923.
Wolf, Harry B., 1880– . Rep. from Md., 1907–1909.
Yulee, David Levy, 1811–1886. Del. from Fla., 1841–1845. Sen. from Fla., 1845–1851, 1855–1861.

PRESENT

(Members of the Seventy-First Congress)

Bacharach, Isaac, Republican, Representative, Atlantic City, 1915–
Bloom, Sol., Democrat, Representative, New York City, 1923–
Celler, Emanuel, Democrat, Representative, New York City, 1923–
Dickstein, Samuel, Democrat, Representative, New York City, 1923–
Golder, Benjamin M., Republican, Representative, Philadelphia, 1924–
Kahn, Florence Prag (Mrs. Julius), Republican, Representative, San Francisco, 1925–
Sabath, Adolph J., Democrat, Representative, Chicago, 1907–
Sirovich, Wm. I., Democrat, Representative, New York City, 1926–

STATISTICS OF JEWS-1929

By H. S. Linfield, Ph. D.,
Director, Statistical Department
of the
American Jewish Committee

Introductory Note

The present article on Statistics of Jews—1929, deals, as did those in former years, with Jewish population statistics and Jewish immigration statistics, and a supplement to the article gives abstracts of recent official censuses of Jews. Statistics of the Jews in the United States are given in detail, chiefly on the basis of the writer's study published in 1929[1]; and those of other parts of the world are given by continents, regions and countries. The pages dealing with Jewish immigration include statistics of Jewish immigration to the United States, Palestine, Canada, Argentine; and for the first time a table is given of Jewish immigration in Brazil.

In the supplement, the reader will find detailed abstracts of the statistical data of Jews, as brought out in recent official censuses of the following countries: Danzig, Germany, Hungary, Irish Free State, Latvia, and Lithuania. There is also a note on the Jews of Northern Ireland on the basis of the official census of that part of the British Empire of 1926. On page 230 the reader will find a list giving the number of Jews of each country in the world, arranged in alphabetical order of the country.

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A. THE JEWS OF THE UNITED STATES

According to the estimates prepared at the end of 1927, a total of 4,228,000 Jews reside in the United States. The Jewish inhabitants live in every state of the Union and are widely distributed, within the states. Of the total number of Jews, 4,058,000 live in 871 primary communities, each one having 1 congregation or more, and the remaining 151,000 Jews reside in places without forming permanent congregations. These subordinate communities are found in as many as 1,691 urban places and in 7,235 rural incorporated places and rural incorporated districts, about evenly divided. Of the 871 Jewish primary communities, 85 are rural.

The proportion of Jews to the total population varies between 16.67% in the state of New York and 0.21% in the state of Idaho. As for the communities, the Jews constitute 11.11% in cities of 100,000 or over; 3.11% in cities of 100,000 to 25,000; and between 1.82% and 0.82% in other places.[1]

The number of Jews in the Outlying Possessions of the United States is very small.[2]

Decennial estimates are available of the number of Jews in the country, beginning with 1897. Previous to that date a careful estimate was made as of 1877. The earliest estimate of the number of Jews in the country is said to be that of Mordecai M. Noah in 1818, who claimed that there were at that time 3,000 Jews in the country. In 1848, M. A. Berk estimated the number of Jews as 50,000. The table below gives a summary of the estimate of 1877 and of the decennial estimates, 1897, 1907, 1917, and 1927.

[1] For a detailed analysis of the Jewish population in the United States and its growth during the past fifty years, the reader is referred to the author's *The Jews in the United States*, 1927, Their Number and Distribution, American Jewish Committee, New York, 1929.

[2] 500 in Alaska (1917), 75 in Hawaii (1926); 25 in Panama Canal Zone (1926); 500 in Philippine Islands (1927); 200 in Porto Rico (1917), and 70 in Virgin Islands (1923).

TABLE I

The Jews of the United States, by States

State	Total 1930	Jews 1927	P. C. of Jews of Total in 1927	Distribution of Jews
United States	122,000,000	4,228,029	3.58	100.00
Alabama	2,644,477	12,891	0.50	.30
Arizona	421,641	1,455	0.32	.03
Arkansas	1,853,981	8,850	0.46	.21
California	5,642,282	123,284	2.78	2.91
Colorado	1,033,156	20,321	1.89	.48
Connecticut	1,602,263	91,538	5.59	2.16
Delaware	236,858	5,310	2.18	.12
District of Columbia	552,000[1]	16,000	2.96	.38
Florida	1,465,969	13,402	0.98	.32
Georgia	2,902,127	23,179	0.73	.55
Idaho	437,440	1,141	0.21	.03
Illinois	7,630,283	345,980	4.74	8.18
Indiana	3,225,418	27,244	0.86	.64
Iowa	2,467,900	16,404	0.68	.39
Kansas	1,822,518	7,792	0.59	.18
Kentucky	2,603,031	19,533	0.77	.46
Louisiana	2,098,876	16,432	0.85	.39
Maine	799,662	8,480	1.07	.20
Maryland	1,625,279	70,871	4.44	1.67
Massachusetts	4,364,972	225,634	5.32	5.33
Michigan	4,818,371	89,462	1.99	2.11
Minnesota	2,558,265	43,197	1.61	1.02
Mississippi	2,007,743	6,420	0.36	.15
Missouri	3,619,176	80,687	2.30	1.91
Montana	533,519	1,578	0.22	0.37
Nebraska	1,386,679	14,209	1.02	.33
Nevada	90,559	264	0.34	.01
New Hampshire	463,746	2,779	0.61	.06
New Jersey	3,821,000[1]	225,306	6.01	5.33
New Mexico	418,932	1,052	0.27	.02
New York	12,609,555	1,903,890	16.67	45.03
North Carolina	3,165,146	8,252	0.28	.20
North Dakota	681,273	2,749	0.43	.06
Ohio	6,629,373	173,976	2.59	4.11
Oklahoma	2,388,955	7,823	0.33	.18
Oregon	951,790	13,075	1.47	.31
Pennsylvania	9,854,000[1]	404,979	4.16	9.58
Rhode Island	687,020	25,003	3.56	.60
South Carolina	1,732,271	6,851	0.37	.16
South Dakota	691,008	1,584	0.23	.03
Tennessee	2,609,637	22,532	0.91	.53
Texas	5,810,683	46,648	0.86	1.10
Utah	502,640	2,857	0.55	.06
Vermont	359,092	2,036	0.58	.05
Virginia	2,418,075	25,656	1.01	.60
Washington	1,557,540	14,698	0.94	.35
West Virginia	1,728,510	7,471	0.44	.17
Wisconsin	3,000,388	35,935	1.23	.85
Wyoming	224,693	1,319	0.55	.03

[1] In 1927.

TABLE II

Number of Jewish Communities, Number of Jews, and Per Cent of Total Population, by Size of Places, 1927

Class of Place	Number of Jewish Communities	Number of Jews	Per Cent of Total Population
Urban Places of 100,000 or over	68	3,553,600	11.11
Urban Places of 100,000–25,000	219	378,862	3.11
Urban Places of 25,000–10,000	433	111,742	1.82[1]
Urban Places of 10,000– 5,000	636	41,855	0.95
Urban Places of 5,000– 2,500	1,121	32,370	0.82
Rural Incorporated Places of 2,500 or less	3,943	43,513	1.37
Rural Unincorporated Territory	3,292	66,087	1.76

TABLE III

Number of Principal Communities and Their Subordinate Communities, by Size of Jewish Communities, 1927

	Number of Communities	Number of Jews	Distribution of Communities
United States	9,712	4,228,029	100.00
Principal Communities	871	4,077,042	9.00
Subordinate Communities	8,841	150,987	91.00
Average Number of Subordinate Communities for one Principal Community	10		
Principal Urban Communities	786	4,058,365	90.00
Principal Rural Communities	85	18,677	10.00
500,000 or over	1	1,765,000	1.00
500,000—100,000	2	595,000	1.00
100,000— 50,000	8	551,000	1.00
50,000— 20,000	12	282,800	1.00
20,000— 8,000	33	362,410	3.00
8,000— 2,000	72	265,810	8.00
2,000— 500	165	153,410	19.00
500— 100	330	72,552	38.00
Less than 100 Jews	163	10,383	18.00

TABLE IV

Jews of the City of New York, by Boroughs

Borough	Total Population 1930	Jews 1927	Per Cent of Jews to total in 1927	Distribution of Jews, 1927
Bronx	1,266,732	420,000	45.28	23.80
Brooklyn	2,596,154	797,000	35.02	45.15
Manhattan	1,856,588	465,000	25.71	26.35
Queens	1,078,357	75,800	9.33	4.29
Richmond	157,253	7,200	4.90	.41
Total	6,955,084	1,765,000[1]	29.56	100.00

[1] In 1917, the total number of Jews was estimated at 1,503,000, and in 1920, 1,643,012, distributed as follows: Bronx—211,000 in 1917 and 278,169 in 1920; Brooklyn—568,000 in 1917 and 604,380 in 1920; Manhattan—696,000 in 1917 and 657,101 in 1920; Queens—23,000 in 1917 and 86,194 in 1920; Richmond—5,000 in 1917 and 17,168 in 1920; total—1,503,000 in 1917 and 1,643,012 in 1920.

TABLE V

Jews of the United States, 1877–1927

Year	Total Population	Jews	P. C.	Increase				
				Interval	Total		Jews	P. C.
					Number	P. C.	Number	
1877	43,661,968	229,087	0.52					
1897	72,106,120	937,800	1.31	20 yrs.	28,444,152	65.15	708,713	309.36
1907	88,787,058	1,776,885	2.	10 yrs.	16,680,938	23.13	839,085	89.47
1917	103,690,473	3,388,951	3.27	10 yrs.	14,853,415	16.73	1,612,066	90.72
1927	118,140,645	4,228,029	3.58	10 yrs.	14,500,172	13.99	839,078	24.76

TABLE VI

A List of Cities in the United States Having 1,000 Jews or More

City	Total Population 1930	Jews*
Akron, Ohio	253,653	7,500
Albany, N. Y.	119,500	9,000
Allentown, Pa.	92,052	1,960
Altoona, Pa.	81,503	1,500
Asbury Park, N. J.	13,975	1,387
Atlanta, Ga.	353,722	12,000[1]
Atlantic City, N. J.	65,748	12,160
Baltimore, Md.	789,921	68,000
Bangor, Maine	28,701	1,500
Bayonne, N. J.	85,822	12,150
Beaumont, Texas	57,483	1,150
Bethlehem, Pa.	58,257	1,500
Beverly, Mass.	24,985	1,000
Binghamton, N. Y.	76,601	2,500
Birmingham, Ala.	257,657	4,500[2]
Bloomfield, N. J.	37,245	1,400
Boston, Mass.	783,451	90,000
Braddock, Pa.	19,301	2,000
Bridgeport, Conn.	147,206	13,000
Brockton, Mass.	63,695	4,000
Brookline, Mass.	47,437	7,500
Buffalo, N. Y.	572,217	20,000
Cambridge, Mass.	113,650	5,200
Camden, N. J.	117,172	7,700
Canton, Ohio	105,524	3,800[1]
Charleston, S. C.	62,123	2,500[1]
Charleston, W. Va.	60,411	1,250[2]
Chattanooga, Tenn.	119,539	3,385
Chelsea, Mass.	44,827	20,000
Chester, Pa.	58,350	2,125
Chicago, Ill.	3,373,753	325,000
Cincinnati, Ohio	449,331	23,500
Cleveland, Ohio	901,482	85,000
Cleveland Heights, Ohio	50,123	8,000
Columbus, Ohio	289,056	8,500
Dallas, Texas	260,397	8,000[2]
Dayton, Ohio	200,225	4,900
Denver, Colo.	287,644	17,000
Des Moines, Iowa	142,469	4,500[2]
Detroit, Mich.	1,564,397	75,000
Duluth, Minn.	101,231	4,000[1]
East Orange, N. J.	67,344	2,000
Easton, Pa.	34,382	1,500
East St. Louis, Ill.	74,024	2,750
Elizabeth, N. J.	114,551	9,500[7]
Elmira, N. Y.	47,381	1,500
El Paso, Texas	101,975	2,400
Erie, Pa.	115,875	1,586[2]
Evansville, Ind.	103,151	1,800
Fall River, Mass.	114,348	5,500
Fallsburg town, N.Y.	3,825	1,060
Flint, Mich.	156,422	1,100
Fort Wayne, Ind.	115,121	1,800
Fort Worth, Texas	160,892	2,100
Galveston, Texas	51,939	1,100[14]
Gary, Ind.	97,420	2,200
Gloversville, N. Y.	22,842	1,500
Grand Rapids, Mich.	168,234	1,780
Hammond, Ind.	54,104	1,200
Harrisburg, Pa.	80,284	5,000
Hartford, Conn.	161,224	27,000
Haverhill, Mass.	48,687	3,385
Hazleton, Pa.	39,078	1,000
Highland Park, Mich.	52,817	1,765
Hoboken, N. J.	56,523	2,780
Holyoke, Mass.	56,555	2,000
Homestead, Pa.	21,669	1,100
Houston, Texas	289,438	12,000[1]
Huntington, W. Va.	75,575	1,200[2]
Indianapolis, Ind.	362,527	10,000
Irvington, N. J.	56,110	2,000[1]
Jacksonville, Fla.	129,682	3,700[1]
Jersey City, N. J.	316,914	18,000
Johnstown, Pa.	66,886	1,000
Kansas City, Kans.	122,327	2,500
Kansas City, Mo.	392,640	22,000
Kingston, N. Y.	28,186	1,750
Lancaster, Pa.	60,596	1,500
Lawrence, Mass.	84,949	3,775
Lincoln, Nebr.	75,919	1,050
Linden, N. J.	21,111	1,800
Little Rock, Ark.	81,624	3,000
Long Beach, Calif.	141,390	1,750
Long Branch, N. J.	13,677	3,000
Los Angeles, Calif.	1,231,730	65,000
Louisville, Ky.	307,808	12,500
Lowell, Mass.	100,050	2,700
Lynbrook, N. Y.	11,971	1,000
Lynn, Mass.	102,327	9,000
McKeesport, Pa.	54,443	5,000
Madison, Wis.	57,815	1,000
Malden, Mass.	58,483	12,500[1]
Mason City, Iowa	23,703	1,501
Memphis, Tenn.	252,049	10,000
Meriden, Conn.	38,452	1,750
Miami, Fla.	110,025	2,650[4]
Milwaukee, Wis.	568,962	25,000
Minneapolis, Minn.	462,611	22,000
Montgomery, Ala.	65,801	1,250[2]
Monticello, N. Y.	3,447	1,200
Mount Vernon, N. Y.	60,869	10,000[1]
Nashville, Tenn.	147,045	2,800[1]
New Bedford, Mass.	112,804	3,970
New Britain, Conn.	67,843	3,000
New Brunswick, N.J.	34,273	6,500[3]
New Haven, Conn.	162,650	22,500

* Unless otherwise indicated, the figure for the number of Jews is as of the end of 1927.

TABLE VI (Cont.)

City	Total Population 1930	Jews
New London, Conn..	27,827	1,600
New Orleans, La.....	455,792	9,000
New Rochelle, N.Y..	54,055	5,500[2]
New York, N. Y....	5,970,800	1,765,000
Newark, N. J.....	439,506	65,000
Newburgh, N. Y....	31,240	1,735
Newport News, Va...	34,285	1,750
Niagara Falls, N. Y..	75,306	1,000
Norfolk, Va.....	127,808	6,500[1]
Norwalk, Conn.....	35,961	2,000
Norwich, Conn.....	32,103	1,200
Oak Park Village, Ill.	63,819	1,600
Oakland, Cal.....	284,213	6,000[5]
Oklahoma City, Okla.	182,845	1,250
Omaha, Neb.....	214,175	11,000[8]
Orange, N. J.....	34,958	1,000
Pasadena, Cal.....	75,875	1,400
Passaic, N. J.....	63,108	9,000
Paterson, N. J.....	138,267	22,300
Peabody, Mass.....	21,244	1,400
Peekskill, N. Y.....	17,439	1,000
Pensacola, Fla.....	31,455	1,200
Peoria, Ill.....	104,788	1,500
Perth Amboy, N. J..	43,953	4,500
Philadelphia, Pa.....	2,035,900	270,000
Pittsburgh, Pa.....	644,795	53,000
Pittsfield, Mass.....	49,578	2,100
Plainfield, N. J.....	34,405	2,100[9]
Portland, Me.....	70,452	3,500
Portland, Ore.....	299,122	11,000[1]
Portsmouth, Va.....	45,353	2,180
Poughkeepsie, N. Y..	40,123	1,850
Providence, R. I.....	251,029	21,000
Pueblo, Colo.....	50,102	1,200
Quincy, Mass.....	71,965	1,650
Reading, Pa.....	110,289	2,500
Revere, Mass.....	37,705	8,000
Richmond, Va.....	182,883	8,000[10]
Rochester, N. Y.....	325,019	33,000[2]
Rock Island, Ill.....	39,245	1,675
Sacramento, Cal.....	93,685	1,100
St. Joseph, Mo.....	79,226	3,500
St. Louis, Mo.....	817,334	5,0000
St. Paul, Minn.....	270,883	13,500
Salem, Mass.....	43,287	2,400
Salt Lake City, Utah	140,058	2,000
San Antonio, Texas..	254,562	6,000[2]
San Diego, Cal.....	147,897	2,000
San Francisco, Cal..	625,974	35,000
Savannah, Ga.....	87,714	3,800
Schenectady, N. Y...	99,850	3,800[1]
Scranton, Pa.....	143,428	9,000[6]
Seattle, Wash.....	363,134	12,000[2]
Shreveport, La.....	76,659	2,000
Sioux City, Iowa....	79,031	3,150
Somerville, Mass....	103,604	2,500
South Bend, Ind.....	103,694	3,000
South Orange, N. J..	13,729	1,000
Spokane, Wash'.....	115,514	1,350
Springfield, Mass....	149,861	12,100
Stamford, Conn.....	56,532	5,600
Stockton, Cal.....	47,690	1,150
Superior, Wis.....	36,087	1,050
Syracuse, N. Y.....	207,007	14,000
Tacoma, Wash.....	106,837	1,000
Terre Haute, Ind....	62,543	1,000
Toledo, Ohio.....	290,787	12,000[2]
Trenton, N. J.....	122,610	11,000[11]
Troy, N. Y.....	72,350	2,500
Tulsa, Okla.....	141,281	1,400[1]
Union, N. J.....	58,588	4,000[12]
Uniontown, Pa.....	19,368	1,100
Utica, N. Y.....	102,633	5,000
Waco, Texas.....	52,825	1,500
Washington, D. C...	485,716	16,000
Waterbury, Conn....	101,107	5,300
Waukegan, Ill.....	33,434	1,000
West Hoboken, N. J.	43,343	1,320
West New York, N.J.	36,941	2,410
White Plains, N. Y..	35,604	1,700
Wilkes-Barre, Pa....	86,507	5,500
Wilmington, Del.....	104,941	5,000[13]
Winthrop, Mass.....	16,968	2,000
Woodbine, N. J.....	2,164	1,100[1]
Worcester, Mass.....	196,395	13,000
Yonkers, N. Y.....	135,123	7,000
Youngstown, Ohio...	170,004	8,500[1]

[1] 1929, local est. [2] 1930, local est. [3] 1927, Jewish Welfare Board.
[4] 2,400 in 1930, local est. [5] 5,000 in 1930, local est. [6] 8,000 in 1929, local est.
[7] 7,500 in 1930, Jewish Welfare Board.
[8] 10,000 in 1929, Bureau of Jewish Social Research.
[9] 1,200 in 1929, Bureau of Jewish Social Research.
[10] 6,500 in 1930, local est.
[11] 7,500 in 1929, Jewish Welfare Board and Bureau of Jewish Social Research; 10,000 in 1930, local est.
[12] 3,200 in 1928, Jewish Welfare Board.
[13] 4,000 in 1928, Bureau of Jewish Social Research.
[14] 1930 local census, under supervision of Rabbi Dr. Henry Cohen.

B. JEWISH POPULATION OF THE WORLD

The total number of Jews in the world is here estimated at 15,050,000. Of that number, 7,114,000 reside in a group of adjacent countries located in the center of the continent of Europe, which region may be designated as the "Jewish" Central Europe. This region includes Poland, Danzig, Lithuania, Latvia; Austria, Czecho-Slovakia, Hungary; Roumania, Russia (Crimea, Ukraine, and White Russia). In this region the Jews constitute over 6% of the total population. Over 4,380,000 live in North America and the West Indies, where the Jews constitute nearly 3% of the total population. Over 300,000 Jews live in Palestine and the surrounding countries of Arabia, Iraq, and Syria, constituting over 2% of the total population of that region. 400,000 Jews reside in the Arab-speaking countries of North Africa, namely, Tangiers, Morocco, Algeria, Tunis, Libya, and Egypt; in this region the Jews form nearly 1.5% of the total population. In addition to these regions, the proportion of Jews to the total population is considerable in the southeastern portion of Europe, namely, Greece and European Turkey (2.44%); in the southernmost country of the continent of Africa, namely, the Union of South Africa, where the Jews constitute nearly 1% of the total population and over 4% of the white population in that country; and in the southernmost country of the American continent, namely, Argentine, where the Jews constitute nearly 2% of the total.

In all other regions the Jews constitute less than 1% of the total population. Of the latter, nearly 1,500,000 reside in western and southern Europe; 500,000, in northern and eastern Europe (Russia and the Baltic countries); and nearly 25,000 reside in Australia and New Zealand, constituting a little over 0.5% among the European peoples in Europe and nearly 0.33% among the white countries of Australia. Nearly 225,000 Jews reside among the peoples of Asia Minor, and central and northern Asia; and only about 125,000 Jews reside among the peoples of eastern and southern Asia (Japan, China, India and Nether India), in Central Africa, Oceania, and Central and Southern America, exclusive of the Argentine Republic; and the proportion of Jews to non-Jews in those countries is very small. There are 50,000 Falashas, it is claimed, in Abyssinia.

Of the total number of 15,043,788 Jews in the world, 9,290,017 reside in Europe, 542,609 in Africa, 568,585 in Asia, 24,783 in Australasia, and 4,617,794 in America. Thus, nearly 62% live in Europe, 30.70% in America, 3.78% in Asia, 3.61% in Africa, and 0.1% in Australasia.[1]

[1] It should be borne in mind that the figures for the number of Jews arrived at on the basis of a religious or nationality census, are minima. This is partly due to the fact that there is sometimes a tendency on the part of census enumerators to minimize the number of persons of a minority religion or nationality, and partly because some Jews report their nationality as that of the majority population, or decline to answer the question as to religion or nationality. For example, in the last census of Czecho-Slovakia as many as 724,507 persons refused to give their religious affiliation. The number of Jews for that country given in this article does not include the possible number of Jews among those that refused to give their religious affiliation.

TABLE VII

Jews of America, by Geographical Divisions and Countries

	Gen. Population*	Yr.[5]	Jewish Population*	Yr.[5]	Per Cent
All Countries	225,991,535		4,617,794		2.04
North America and West Indies	159,158,680		4,381,241		2.75
United States (Continental)	125,000,000	1930	4,228,029c	1927	
Alaska	55,000	1920	500	1917	
Canada	9,786,800	1929	126,196c	1921	
Mexico	14,899,905	1927	16,000[2]	1927	0.11
Cuba	3,579,507	1928	8,200	1925	
Curaçao	65,727	1929	566	1929	0.86
Dominican Republic	897,405c	1921	55c	1921	0.01
Haiti	2,300,200	1927	150	1929	
Jamaica	974,742	1929	1,250c	1921	
Porto Rico	1,543,043c	1930	200	1917	
Virgin Islands	26,051c	1917	70	1923	
Panama Canal Zone	30,300	1929	25	1926	
South and Central America	66,832,855		236,553		0.35
Argentina	10,646,814	1928	200,000	1924	
Brazil	39,103,856	1928	30,000	1927	
Chile	4,364,395	1929	2,000[3]	1924	
Guiana (British)	307,784	1928	1,786	1925	
Panama	442,522	1923	750	1926	
Paraguay	836,360	1928	400[4]	1924	
Peru	6,147,000	1927	300	1927	0.01
Surinam	148,960	1929	756	1929	0.51
Uruguay	1,808,286	1929	150	1910	
Venezuela	3,026,878	1926	411c	1894	

* The letter "c" following a figure indicates that it is based on a census.
[1] Including 10,000 Oriental Jews and 6,000 European Jews.
[2] Including 2,700 Sephardic and 5,500 Ashkenazic Jews.
[3] Number of Jews residing at Santiago, Valparaiso, Concepsion and Temuco.
[4] Number of Jews residing at Villarrica, Borche, Cabaliero, Ipcarai, Caifunto and Encarmasion.
[5] January 1, specifically in the case estimates for 1930, 1929, 1928.

TABLE VIII

Jews of Europe, by Geographical Divisions and Countries

	Gen. Population	Yr.	Jewish Population	Yr.[7]	Per Cent
All Countries	483,460,339		9,290,017		1.92
Central Europe	117,257,095		7,114,018		6.07
Austria	6,686,575	1928	250,000	1923	
Crimea[3]	706,757c	1926	45,926c	1926	6.50
Czecho-Slovakia	14,535,429	1929	354,342	1921	
Danzig	383,995c	1924	9,239c	1924	2.41
Hungary	8,603,922	1929	476,860	1928	
Latvia	1,895,016c	1929	95,675c	1925	
Lithuania	2,340,038	1930	155,125c[1]	1923	
Poland	30,408,247	1929	2,845,364	1921	
Roumania	17,694,189	1927	900,000[2]	1925	
White Russia[4]	4,982,623c	1926	407,059c	1926	8.17
Ukraine[4]	29,020,304c	1926	1,574,428c	1926	5.43
Western and Southern Europe	271,253,511		1,668,416		0.62
Belgium	7,995,558	1929	44,000	1921	
Bulgaria	5,478,741	1929	43,209c	1926	
Cyprus	310,715c	1921	195c	1921	0.79
Denmark	3,434,555c	1925	5,947	1921	
France	40,743,851c	1926	220,000c	1926	0.54
Germany	62,348,782c	1925	564,379c	1925	0.91
Gibraltar	16,931	1929	1,123c[5]	1920	
Great Britain and Northern Ireland	45,754,000	1929	300,000	1929	0.66
Greece	6,204,684c	1928	125,000	1925	
Irish Free State	2,971,992c	1926	3,686c	1926	0.12
Italy	41,169,000	1929	50,000	1924	
Luxemburg	237,191	1927	1,771	1927	0.75
Malta and Gozo	230,618	1929	35	1920	
Netherlands	7,730,577	1929	150,000[6]	1925	
Portugal	6,032,991c	1920	1,000	1921	
Saar Basin	770,030c	1927	4,554	1926	
Serb-Croat-Slovene State	12,017,323c	1921	72,946c	1921	0.61
Spain	22,601,753	1929	4,000	1920	
Switzerland	4,018,500	1928	20,979	1920	
Turkey (Europe)	1,185,719c	1927	55,592c	1927	4.69
Northern Europe	94,949,733		507,583		0.53
Esthonia	1,116,553	1929	4,566c	1922	
Finland	3,611,791	1929	1,745	1928	
Norway	2,810,592	1929	1,457c	1920	
Russia (R. S. F. S. R., exclusive of Crimea)	81,305,607c	1926	493,346c	1926	0.61
Sweden	6,105,190	1929	6,469c	1920	

[1] Exclusive of the number of Jews in the district of Memel of 141,274 inhabitants on January 1, 1925.

[2] Religious census of 1918 returned 9,696,714 as belonging to the Orthodox Church; 1,456,147, Greek Orthodox; 1,482,391, Roman Catholics; 1,344,970, Protestants; 44,087, Mohammedans; 17,586, Armenians; 834,344, Jews; total, 14,876,789, leaving 2,516,360 unaccounted for.

[3] Autonomous republic of Russia (R. S. F. S. R.).

[4] Constituent republic of Russia (U. S. S. R.).

[5] The ecclesiastical returns of the four synagogues of the city.

[6] The returns of the 1920 census give 121,167 Jews, exclusive of the possible number Jews among the 533,714 enumerated as of "no religion" and 1,010 as of "unknown igion."

[7] See footnote 5 to Table VII.

TABLE IX

Jews of Africa, by Geographical Divisions and Countries

	Gen. Population	Yr.[15]	Jewish Population	Yr.[15]	Per Cent.
All Countries	68,413,567		542,609		0.79
Northern Part (Arabic-Speaking Countries)	29,075,568		418,550		1.44
Algeria	6,063,496c	1926	100,000	1926	1.65
Egypt	14,213,364	1927	63,550	1927	0.45
Libya[11]	765,000[1]	1921	43,000[1]	1921	5.62
Morocco (French)	4,894,000	1926	117,000[2]	1926	2.39
Morocco (Spanish)	1,000,000	1929	15,000[3]	1929	1.50
Tangier Zone	80,000	1929	15,000[4]	1929	23.08
Tunis	2,059,708c	1926	65,000[5]	1926	3.10
Southern Part (Black Africa)	39,337,999		124,059		0.32
Abyssinia	10,000,000	1929	50,000[14]	1922	
Congo (Belgian)	8,700,000[6]	1929	177	1923	
Kenya	2,891,691[7]	1928	100	1924	
Northern Rhodesia	1,269,508[8]	1928	110	1921	
Portuguese East Africa	3,514,612[9]	1927	100	1923	
Southern Rhodesia	1,032,703[10]	1929	1,546	1926	
South-West Africa	258,905[11]	1926	200	1925	
Tanganyika (German East Africa)	4,742,000[12]	1928	10	1923	
Union of South Africa	6,928,580c[13]	1921	71,816	1926	

[1] 571,000 in Tripolitania in 1921 with 40,000 Jews, and 195,000 in Cyrenaica in 1926 with 2,997 Jews in the town of Benghazi.
[2] Including 107,512 native Jews (census) and 10,000 European Jews (estimate).
[3] The number of Jews residing at Alcazar, Arzila, Larache, and Tetuan.
[4] Only those living in the city of Tangier.
[5] The census of 1926 returned 54,243 native Jews.
[6] Including 23,276 whites in 1928.
[7] Including 23,086 Europeans and Arabs.
[8] Including 7,536 Europeans in December 1928.
[9] Including 35,570 non-natives.
[10] Including 47,663 Europeans.
[11] Including 24,115 Europeans.
[12] Including 5,808 Europeans.
[13] Including 1,676,660 Europeans in 1926.
[14] Falashas.
[15] See footnote 5 to Table VII.

TABLE X

Jews of Asia, by Geographical Divisions and Countries

	Gen. Population	Yr.[9]	Jewish Population	Yr.[9]	Per Cent
All Countries	932,735,710		572,055		0.06
Palestine and Neighboring Countries	13,622,827		312,505		2.27
Palestine	939,400[8]	1930	161,270	1930	17.79
Arabia	7,000,000	1929	25,000		
Aden and Perim	54,923c	1921	3,747c	1911	
Iraq	2,849,282c	1920	87,488c	1920	3.10
Syria and Lebanon	2,831,622	1929	35,000[1]	1922	
Asia Minor, Central and Northern Asia	60,256,459		222,919		0.37
Afghanistan	8,000,000	1929	5,000	1929	0.06
Persia	9,000,000	1929	40,000	1929	0.44
Russia (R. S. F. S. R.) in Asia[2]	18,845,621c	1926	49,571c	1926	0.26
Transcaucasian Republic[7]	5,850,692c	1926	62,194c	1926	1.06
Turkmenistan[3]	827,400c	1926	2,040c	1926	0.25
Turkey (in Asia)	12,462,551c	1927	26,280c	1927	0.21
Uzbekistan[3]	5,270,195c	1926	37,834c	1926	0.72
Eastern and Southern Asia	858,856,424		36,631		0.004
British Malaya	3,358,054c[4]	1921	703c	1921	0.02
China	451,842,000	1928	12,000[5]	1921	
Hong Kong	1,075,690	1927	150	1921	
India (States and Agencies)	318,942,480c	1921	21,778c	1921	0.01
Indo-China (French)	20,700,000	1926	1,000[6]	1924	
Japan	62,938,200	1929	1,000	1922	

[1] The census of 1922 returned 16,145 Jews, exclusive of the possible number among the 71,566 enumerated as "aliens," 50,000 "recent immigrants from Turkey," and 350,000 classed as "nomads."

[2] Including the Far Eastern Region, Yakutsk Republic, Buriat-Mongul Republic, Siberian Region, and the autonomous republic of Kirghizia.

[3] Constituent republic of Russia (U. S. S. R.).

[4] Including 14,954 Europeans.

[5] The number of Jews residing at Chang-Blung, Dairen (Baluy), Haitar, Harbin, Kiarta Hankow, Shanghai, and Tientsin.

[6] The number of Jews residing at Haiphong, Hanoi, Saigon and Tourane.

[7] A constituent republic of Russia (U. S. S. R.), and the republic includes Armenia' Azerbajdjan, and Georgia.

[8] Including nomad Beduins estimated at 103,000 in 1922.

[9] See footnote 5 to Table VII.

TABLE XI

Jews of Australasia, by Countries

Countries	Gen. Population	Yr.	Jewish Population	Yr.	Per Cent
All Countries	19,951,188		24,783		0.12
Australia	6,373,219	1929	21,615c	1921	
Hawaii	311,900	1928	77	1926	
New Zealand	1,344,469c	1926	2,591c	1926	0.19
Philippine Islands	11,921,600	1928	500	1917	

Of the two tables that follow, the first is intended to give a complete list of countries and the number of Jews in each one, and the other is a table giving the number of Jews in important cities in the world.

TABLE XII

A List of Countries and Their Jewish Populations

Name of Country	Number of Jews	Name of Country	Number of Jews
Abyssinia	50,000	Luxemburg	1,771
Aden and Perim	3,747	Malta	35
Afghanistan	5,000	Mexico	16,000
Alaska	500	Morocco (French)	117,000
Algeria	100,000	Morocco (Spanish)	15,000
Arabia	25,000	Netherlands	150,000
Argentina	200,000	New Zealand	2,591
Australia	21,615	Norway	1,457
Austria	250,000	Palestine	161,270
Belgium	44,000	Panama	750
Brazil	30,000	Panama Canal Zone	25
British Empire	720,540	Paraguay	400
British Malaya	703	Persia	40,000
Bulgaria	43,209	Peru	300
Canada	126,196	Philippine Islands	500
Chile	2,000	Poland	2,845,364
China	12,000	Porto Rico	200
Congo (Belgian)	177	Portugal	1,000
Crimea	45,926	Portuguese East Africa	100
Cuba	8,200	Rhodesia (Northern)	110
Curacao	565	Rhodesia (Southern)	1,546
Cyprus	195	Roumania	900,000
Czecho-Slovakia	354,342	Russia (R. S. F. S. R.) in Asia	49,571
Danzig	9,239	Russia (R. S. F. S. R.) in Europe	539,272
Denmark	5,947	Russia (U. S. S. R.)	2,672,398
Dominican Republic	55	Saar Basin	4,554
Egypt	63,550	Serb-Croat-Slovene State	72,946
Esthonia	4,566	S. W. Africa	200
Finland	1,745	Spain	4,000
France	220,000	Surinam (Dutch Guiana)	756
France and Possessions	538,000	Syria and Lebanon	35,000
Germany	564,379	Sweden	6,469
Gibraltar	1,123	Switzerland	20,979
Great Britain and Northern Ireland	300,000	Tanganyika	10
Great Britain and Dominions	525,949	Tangier Zone	15,000
Greece	125,000	Trans-Caucasian Rep.	62,194
Guiana (British)	1,786	Tunisia	65,000
Haiti	150	Turkmenistan	2,040
Hawaii	77	Turkey in Asia	26,280
Hong Kong	150	Turkey in Europe	55,592
Hungary	476,860	Ukraine	1,574,428
India	21,778	Union of South Africa	71,816
Indo-China (French)	1,000	United States (Contin'l)	4,228,029
Iraq	87,488	United States and Possessions	4,229,401
Irish Free State	3,686	Uruguay	150
Italy	50,000	Uzbekistan Republic	37,834
Jamaica	1,250	Venezuela	411
Japan	1,000	Virgin Islands	70
Kenya	100	White Russia	407,059
Latvia	95,675		
Libya	43,000		
Lithuania	155,125		

TABLE XIII

List of Important Cities and Their Jewish Population

Name	Gen. Population	Yr.	Jewish Population	Yr.	Per Cent
Alexandria	450,000	1920	29,207	1920	6.5
Algiers	206,595	1921	15,943c.	1921	7.7
Amsterdam	647,427c.	1920	67,249c.	1920	10.4
Antwerp	334,000	1921	22,000e.	1921	6.5
Bagdad	250,000c.	1920	50,000c.	1920	20.0
Brussels	685,000	1921	20,000e.	1921	2.9
Budapest	925,724c.	1920	217,545c.	1920	23.5
Cairo	795,000	1920	24,885	1920	3.1
Copenhagen	561,344	1921	5,875c.	1921	1.04
Cracow	183,706	1921	45,192	1921	24.6
Czernowitz	91,852c.	1919	43,555c.	1919	47.4
Haifa	24,469	1922	17,500	1928	
Jaffa	47,709c.	1922	7,000	1928	
Jerusalem	62,578	1922	53,500	1928	
Johannesburg	288,131	1921	22,335c.	1921	7.75
Kiev	272,573	1923	128,141	1923	47.
Kovno	91,302c.		24,691c.		27.04
Lwow	219,388	1921	76,854	1921	35.
Leningrad	1,018,630	1923	52,370	1923	5.14
Lodz	452,079	1921	155,860	1921	34.5
Minsk	152,587	1917	67,599	1917	44.3
Montreal	618,506	1921	42,817	1921	6.9
Moscow	1,424,854	1923	86,171	1923	6.04
Prague	676,657c.	1921	31,751c.	1921	4.69
Rabat	30,953c.	1921	3,004c.	1921	9.7
Riga	181,443c.	1920	39,443c.		
Rome	600,000		11,000	1922	
Safed	8,760c.	1922	2,986c.	1922	34.1
Sofia	175,681	1926	20,895	1926	11.89
Tallinn (Revel)			1,929c.	1922	
Tel aviv			38,500c.	1928	
Tiberias	6,950c.	1922	4,427c.	1922	63.7
Toronto	521,893	1921	34,619	1921	6.6
Tripoli	64,759c.	1918	12,951c.	1918	20.0
Tunis	79,175c.	1921	19,029c.	1921	24.0
ienna	1,856,780c.	1923	201,513c.	1923	10.8
Warsaw	936,046c.	1921	309,165c.	1921	33.
Winnipeg	179,087	1921	14,449	1921	8.1

[1] For cities in the United States, see pp. 223–224.

C. JEWISH IMMIGRATION TO THE UNITED STATES

During the year ended June 30, 1929, 12,479 Jews were admitted to the country, 840 more than during the past year, and during the six months ended December 31, 1929, for which period statistics are available, 6,578 Jews were admitted to the country. The number of Jews who departed was insignificant, namely, 189 during the year ended June 30, 1929, and 181 during the six months ended December 31, 1929. The net increase through immigration was thus 12,290 (5.84% of the total) during the year ended June 30, 1929, and 6,397 (5.91% of the total) during the six months ended December 31, 1929[1].

For the first time since 1925, the percentage of Jews debarred from entering the country was smaller during the eighteen months period, than the percentage of the total number debarred. Thus, during 1928–1929, of the number of Jews admitted, 4.89% were refused admission as against 6.48% of the total number of persons refused admission, and during the six months ended December 31, 1929, only 1.96% of Jews were debarred as against 3.06% of the total debarred.

Only 153 Jews were deported during the fiscal year of 1928–1929, and only 81 during the six months ended December 31, 1929. That is to say, compared with the net increase of Jewish immigrants during the fiscal year 1928–1929, the number deported was only 1.25%, and during the six months ended December 31, 1929, only 1.27% as against 6.13% and 7.67% respectively for the total number of immigrants deported.

Of the 12,479 Jews admitted during the year ended June 30, 1929, a total of 8,562 (including 5,906 from Poland) came from a group of adjacent countries in the center of Europe[2], 2059 came from American countries, chiefly Canada; 1,001 came from countries of Western and Northern Europe, chiefly Great Britain, Germany, and France; 550 came from Palestine; 106 from the Balkan countries, and 201 from other countries. In the case of the countries of the "Jewish"

[1] See footnote 1 to Table XIV.
[2] Poland, Lithuania, Latvia, Austria, Czecho-Slovakia, Hungary, Roumania, Russia.

Central Europe[1], the Jewish immigrants constituted 44.33% of the total number of immigrants admitted from those countries.

During the year ended June 30, 1929, the Jewish immigrants admitted were destined for every state in the Union, but chiefly New York, Illinois, Michigan, Pennsylvania, New Jersey, Massachusetts, Ohio, and California. These eight states were given as the destination of 11,592 of the Jewish immigrants admitted to the country of a total of 12,479.

Of the total number of immigrants admitted during the year ended June 30, 1929, 5,157 were males and 7,322 were females (41.33% and 58.67%), over against 50.82% and 49.18% respectively for the total number of immigrants admitted to the country. The Jewish immigration differed also in the matter of age distribution. Of the total number of Jewish immigrants, 29.35% were children under 16, 52.47% were persons between 16 and 44, and 18.18%, 45 years and over; as against 17.14%, 74.37%, and 8.49%, respectively, for the total number of immigrants. The family character of Jewish immigration to the United States is also evident from the fact that, of the total number of Jewish immigrants, 96.17% came to join relatives, as against 77.53% for the total number of immigrants.

Little is known statistically of the early waves of Jewish immigration to the United States, the immigration of Portuguese and Spanish Jews, and of German Jews. We are in possession of statistics beginning with 1881, and the data we have bear on the following: (1) the number of Jews who were admitted at the ports of the City of New York, Philadelphia, and Baltimore, during 1881—1898; (2) the number of Jews who were admitted to the country at all ports between 1899—1907; and (3) the number of Jews who were admitted as well as those who departed from 1908 onwards.

It will thus be noted that there is no data bearing on the number of Jews that entered the country at ports other than New York, Philadelphia, or Baltimore between 1881 and 1898, and there is no data on Jewish departures between 1881 and 1907, as prior to the latter date the United States government did not keep statistics of departures. But during 1908—1914, for which period we have data on the depar-

ture of Jews, the percentage of Jewish departures to Jewish admissions was 7.14%[1]. We may, therefore, perhaps assume that the percentages were similar during the period between 1899—1907. We may also perhaps assume that during 1899—1907 the Jewish departures equalled the number of Jewish admissions through ports other than New York, Philadelphia, and Baltimore. If these assumptions be correct, then the number of Jewish immigrants to the United States during 1881—1929 may be estimated at 2,314,668 as follows[2]:

1881—1898.....	533,478
1899—1907.....	770,036
1908—1929.....	1,011,154
Total.....	2,314,668

[1] During the years of the World War as well as during the years since the operation of the quota law, the per cent of Jewish departures to Jewish admissions varies between 0.5% in 1924 to nearly 19% in 1918, but the per cent of Jewish departures between 1915–1929 taken as a whole is 1.65% of the total admissions during that period, and the per cent of Jewish departures during the entire period between 1908–1929 is 5.03% which percentages are close to the one of 7.14% for the seven years between 1908–1914 of "free" immigration.

[2] See Table XVIII.

TABLE XIV

JEWISH IMMIGRANTS ADMITTED, DEPARTED, DEBARRED, AND DEPORTED, JULY 1, 1928—JUNE 30, 1929, AND JULY-DECEMBER, 1929.

	July 1928—June, 1929			July—December, 1929		
	Total	Jews	Per Cent	Total	Jews	Per Cent
Admissions.....	279,678	12,479	4.46	136,970	6,578	4.80
Departures.....	69,203	189[1]	0.27	28,647	181	0.63
Increase.....	210,475	12,290	5.84	108,323	6,397	5.91
Debarred.....	18,127	610	3.37	4,189	129	3.08
Deported.....	12,908	153	1.19	8,309	81	0.97

[1] Of these, 31 went to Canada, 13 to China, 16 to Great Britain, 37 to Palestine, 40 to Poland, and 52 went to Armenia, Australia, Austria, Brazil, Cuba, Czechoslovakia, Danzig, Denmark, Egypt, France, Germany, Hungary, India, Italy, Lithuania, Norway, Persia, Roumania, Russia, Switzerland, Other Africa, Other Asia, Other Central America, other South America.

TABLE XV

Jewish Immigrants Admitted, by Sex, Age, and Persons Joined' Year Ended June 30, 1929

	Number		Distribution	
	Total	Jews	Total	Jews
Immigrants Admitted....	279,678	12,479	100.00	100.00
Age				
Under 16.....	47,935	3,663	17.14	29.35
16—44.....	207,990	6,548	74.37	52.47
45 and over.....	23,753	2,268	8.49	18.18
Sex				
Males.....	142,132	5,157	50.82	41.33
Females.....	137,546	7,322	49.18	58.67
Persons Joined				
Relatives.....	216,839	12,001	77.53	96.17
Friends.....	28,490	200	10.19	1.60
None.....	34,349	278	12.28	2.23

TABLE XVI

Distribution of Jewish Immigrants on the Basis of their Destination, Year Ended June 30, 1929

States	Total	Jews	Per Cent	Distribution	
				Total	Jews
California.....	17,330	210	1.21	6.20	1.68
Connecticut.....	5,776	121	2.10	2.06	0.97
Illinois.....	18,530	819	4.42	6.62	6.57
Massachusetts.....	19,138	353	1.84	6.84	2.83
Michigan.....	25,248	608	2.39	9.03	4.87
Maryland.....	948	111	11.71	0.34	0.89
New Jersey.....	16,213	550	3.39	5.80	4.41
New York.....	87,362	8,086	9.26	31.24	64.80
Ohio.....	8,087	319	3.95	2.89	2.56
Pennsylvania.....	15,658	656	4.19	5.60	5.26
Other states, territories, and possessions.....	65,388	644[1]	0.99	23.38	5.16
Total.....	279,678	12,479	4.46	100.00	100.00

[1] The 644 Jews went to the following states: Alabama (9), Arizona (2), Colorado (7), Delaware (5), District of Columbia (42), Florida (18), Georgia (22), Idaho (2), Indiana (29), Iowa (15), Kansas (4), Kentucky (15), Louisiana (6), Maine (11), Minnesota (42), Mississippi (22) Missouri (92), Montana (8), Nebraska (8), Nevada(2), New Hampshire (14), New Mexico (2), North Carolina (8), North Dakota (9), Oklahoma (2), Oregon (9), Rhode Island (26), South Carolina (1), South Dakota (1), Tennessee (9), Texas (63), Utah (7), Vermont (7), Virginia (22), Washington (44), West Virginia (6), and Wisconsin (55).

TABLE XVII

Principal Countries of Origin of Jewish Immigrants, Year Ended June 30, 1929

States	Total	Jews	Per Cent	Distribution	
				Total	Jews
Jewish Central Europe					
Austria	1,256	146	11.63	0.45	1.17
Czecho-Slovakia	4,411	245	5.55	1.58	1.96
Hungary	1,045	225	21.53	0.38	1.80
Latvia	334	224	67.07	0.12	1.80
Lithuania	625	307	49.12	0.22	2.46
Poland	9,002	5,906	65.61	3.22	47.33
Roumania	1,707	841	49.27	0.61	6.74
Russia	934	668	71.52	0.33	5.35
Total	19,314	8,562	44.36	6.91	68.31
Other Europe					
Belgium	669	70	10.46	0.24	0.56
France	4,428	121	2.73	1.58	0.97
Germany	46,751	235	0.50	16.72	1.88
Great Britain and Northern Ireland	23,576	519	2.20	8.43	4.16
Turkey in Europe	231	79	34.20	0.08	0.63
Asia					
Palestine	600	550	91.67	0.21	4.41
China	1,446	75	5.19	0.52	0.60
America					
Canada	64,440	1,629	2.53	23.04	13.05
Cuba	3,026	187	6.18	1.08	1.50
Mexico	40,154	128	0.32	14.36	1.03
Other Countries[1]	75,043	324	0.43	26.83	2.60
Grand Total	279,678	12,479	4.46	100.00	100.00

[1] The other countries which accounted for 324 Jewish immigrants to the United States during the year ended June 30, 1929, included the following: Africa (49), Australia (2), Brazil (14), British Honduras (1), Bulgaria (4), Denmark (3), Esthonia (13), Free City of Danzig (7), Greece (14), India (1), Irish Free State (10), Italy (16), Japan (1), Jugo-Slavia (9), Netherlands (21), Norway (2), Other Asia (15), Other Central America (8), Other Europe (6), Other South America (92), Persia (3), Sweden (1), Switzerland (24), Syria (4), Turkey in Asia (1).

TABLE XVIII

Summary of Jewish Immigration to The United States, 1881–1929

Period	Admissions			Departures				Net Increase		
	Total	Jews	P. C. Jews to Total	Total	Jews	P. C. to Admissions		Total	Jews	P. C. Jews to Total
						Total	Jews			
1881—1898	8,173,890								533,478[1]	
1899—1907	6,974,447	829,244	11.89		59,208[2]	33.55	7.14		770,036[2]	
1908—1924	10,656,636	1,008,586	9.46	3,574,974	52,294	25.82	5.18	7,081,662	956,292	13.50
1925—1929[3]	1,520,910	56,160	3.69	389,746	1,298		2.31	1,131,164	54,862	4.85
1881—1929	27,325,883								2,314,668	

[1] Admission at the ports of New York, Philadelphia, and Baltimore.

[2] Estimated. See preceding page.

[3] Under the quota law of 1924.

TABLE XIX

Summary of Jewish Immigration to the United States, 1908–1929

Year	Admissions			Departures				Net Increase		
	Total	Jews	P. C. Jews to Total	Total	Jews	P. C. to Admissions		Total	Jews	P. C. Jews to Total
						Total	Jews			
1908	782,870	103,387	13.2	395,073	7,702	50.46	7.44	387,797	95,685	24.2
1909	751,786	57,551	7.6	225,802	6,105	30.	10.60	525,984	51,446	9.7
1910	1,041,570	84,260	8.1	202,436	5,689	19.43	6.8	839,134	78,571	9.3
1911	878,587	91,223	10.4	295,666	6,401	33.67	7.01	582,921	84,822	14.5
1912	838,172	80,595	9.6	333,262	7,418	39.76	9.20	504,910	73,177	14.4
1913	1,197,892	101,330	8.5	308,190	6,697	25.7	6.60	889,702	94,633	10.6
1914	1,218,480	138,051	11.3	303,338	6,826	24.89	4.94	915,142	131,225	14.3
1915	326,700	26,497	8.1	204,074	1,524	62.46	5.75	122,626	24,973	20.3
1916	298,826	15,108	5.1	129,765	199	43.42	1.31	169,061	14,909	8.8
1917	295,403	17,342	5.8	66,277	329	22.43	1.89	229,126	17,013	7.
1918	110,618	3,627	3.	94,585	687	85.51	18.9	16,033	2,940	18.3
1919	141,132	3,055	2.6	123,522	373	87.51	12.2	17,610	2,682	15.2
1920	430,001	14,292	3.3	288,315	358	67.05	2.5	141,686	13,934	9.8
1921	805,228	119,036	14.7	247,718	483	30.76	4.1	557,510	118,553	21.2
1922	309,556	53,524	17.3	198,712	830	64.2	1.5	110,844	52,694	47.5
1923	522,919	49,719	9.5	81,450	413	15.57	.83	441,469	49,306	11.16
1924	706,896	49,989	7.	76,789	260	10.8	.52	630,107	49,729	7.89
1925	294,314	10,292	3.5	92,728	291	31.51	3.	201,586	10,001	5.
1926	304,488	10,267	3.3	76,992	341	25.2	3.3	227,496	9,926	4.3
1927	335,175	11,483	3.4	73,366	224	21.8	1.9	261,809	11,259	4.3
1928	307,255	11,639	3.8	77,457	253	25.21	2.17	229,798	11,386	4.95
1929	279,678	12,479	4.46	69,203	189	24.74	1.51	210,475	12,290	5.84
Totals	12,177,546	1,064,746	8.74	3,964,720	53,592	32.55	5.03	8,212,826	1,011,154	12.31

TABLE XX

Jewish Immigrants Rejected on Application for Admission and Those Deported from the United States After Admission, 1899–1929

Year	Debarred				Deported			
	Number		Per Cent to Admission		Number		Per Cent to Net Increase	
	Total	Jews	Total	Jews	Total	Jews	Total	Jews
1899–1910	116,255	10,785	1.2	1.0	12,177	1,303	—	—
1911	22,349	1,999	2.5	2.1	2,788	209	.5	.2
1912	16,057	1,064	1.9	1.3	2,456	191	.4	.2
1913	19,938	1,224	1.6	1.2	3,461	253	.4	.2
1914	33,041	2,506	2.7	1.9	4,137	317	.4	.2
1915	24,111	1,398	7.3	5.2	2,670	68	2.1	.2
1916	18,867	949	6.3	6.2	2,906	79	1.8	.5
1917	16,028	607	5.4	3.5	1,918	46	.9	.3
1918	7,297	222	6.5	6.0	796	27	4.9	.9
1919	8,626	199	6.1	6.5	3,102	17	17.6	.7
1920	11,795	268	2.7	1.8	2,762	53	1.9	.4
1921	13,779	1,195	1.7	1.0	4,517	134	.8	.1
1922	13,731	1,256	4.4	2.3	4,345	214	3.9	.4
1923	20,619	1,455	3.9	2.9	3,661	99	.82	.02
1924	30,284	1,754	4.3	3.5	4,294	113	.68	.2
1925	25,390	1,137	8.6	11.1	9,495	250	4.7	2.5
1926	20,550	871	6.7	8.4	10,904	175	4.7	1.7
1927	19,755	1,090	5.9	9.4	11,662	184	4.4	1.6
1928	18,839	898	6.1	7.7	11,625	213	5.1	1.9
1929	18,127	610	6.48	4.89	12,908	153	6.13	1.25
Total 1899–1929	475,438	31,487	2.48	1.66	112,584	4,098		
Total 1911–1929					100,407	2,795	1.55	.36

D. JEWISH IMMIGRATION TO CANADA, BRAZIL, AND ARGENTINE

During the year ended March 31, 1929, a total of 3,848 Jews entered Canada (including 547 from the United States), constituting 2.29% of the total immigration to that country during that year. Among the Jewish immigrants, females slightly outnumbered males (47.56% males and 52.44% females); almost three-quarters (72.14%) were 18 years or over. Of the total number of immigrants admitted, males far outnumbered females, there being 67.95% males and 32.05% females; the proportion of adults was greater than among the Jewish immigrants, 80.62% being 18 years of age or over.

Over 22% of the Jewish immigrants admitted were mechanics; 15%, female domestic servants; 13%, traders; nearly 9%, farmers; and a little over 8%, laborers. This occupational distribution varied greatly from that of the other immigrants, where the farming class constituted over 55%.

The Jewish immigrants were destined for every province of the dominion, but more than 80% were bound for the three provinces of Ontario (41%), Quebec (34%), and Manitoba (13%). Of the total number of immigrants, almost two-thirds were bound for the same provinces, but almost one-half of those (34%) were going toManitoba,while 28% were going to Ontario, and only 11% to Quebec.

During 1901 to 1929, a total of 112,694 Jews entered Canada, constituting 2.03% of the total number of immigrants that entered the dominion during those years.

During 1928, a total of 4,055 Jewish immigrants were admitted to Brazil, constituting 4.94%. From 1925 to 1928, a total of 15,752 Jews were admitted to the country, constituting 4.04% of the total number of persons admitted.

During 1928, a total of 6,812 Jewish immigrants entered Argentine, constituting 5.28% of the total number of immigrants admitted to the country during that year. During the period of 16 years of 1913–1928, a total of 77,699 Jews entered the country, constituting 4.38% of the number of persons admitted.

TABLE XXI

Jewish Immigration into Canada, by Sex, Age, Occupation, and Destination, 1929

	Number		Distribution	
	Total	Jews	Total	Jews
Total	167,722	3,848		
Via Ocean Port	137,162	3,301	81.78	85.78
From United States	30,560	547	18.22	14.22
Sex				
Males	113,969	1,830	67.95	47.56
Females	53,753	2,018	32.05	52.44
Age				
Under 18 years	135,223	2,776	80.62	72.14
18 yrs. or over	32,499	1,072	19.38	27.86
Occupations				
Farmers	93,204	335	55.57	8.71
Laborers	8,607	318	5.13	8.26
Mechanics	11,448	866	6.83	22.51
Traders	7,147	501	4.26	13.02
Female Domestic Servants	16,241	587	9.68	15.25
Other Classes	31,075	1,241	18.53	32.25
Destinations				
Quebec	18,659	1,328	11.13	34.51
Ontario	47,656	1,606	28.41	41.73
Manitoba	57,651	518	34.37	13.46
Saskatchewan	14,789	182	8.82	4.73
Alberta	16,243	118	9.68	3.07
British Columbia	8,627	61	5.14	1.58
Nova Scotia	1,828	17	1.09	0.44
New Brunswick	2,106	11	1.26	0.29
Prince Edward Island	129	6	0.08	0.16
Territories and Unspecified	34	1	0.02	0.03

TABLE XXII

Summary of Jewish Immigration to Canada, 1901–1929

Year	Total	Jews	Per Cent Jews to Total	Year	Total	Jews	Per Cent Jews to Total
1901	49,149	2,765	5.6	1916	48,537	65	.1
1902	67,379	1,015	1.5	1917	75,374	136	.1
1903	128,364	2,066	1.6	1918	79,074	32	.04
1904	130,331	3,727	2.8	1919	57,702	22	.04
1905	146,266	7,715	5.2	1920	117,336	116	.09
1906	189,064	7,127	3.8	1921	148,477	2,763	1.9
1907	124,667	6,584	5.2	1922	89,999	8,404[1]	9.3
1908	262,469	7,712	2.9	1923	72,887	2,793[1]	3.8
1909	146,908	1,636	1.1	1924	148,560	4,255	2.8
1910	208,794	3,182	1.5	1925	111,362	4,459	4.
1911	311,084	5,146	1.6	1926	96,064	4,014	4.18
1912	354,237	5,322	1.5	1927	143,991	4,863	3.38
1913	402,432	7,387	1.8	1928	151,597	4,766	3.14
1914	384,878	11,252	2.9	1929	167,722	3,848	2.29
1915	144,789	3,107	2.1	Total	5,559,493	112,694	2.03

[1] The figures for the Jews entering Canada during 1901–1925 are exclusive of those who entered from the United States.

TABLE XXIII

Summary of Jewish Immigration to Brazil, 1925–1928

Year	Total[1]	Jews[2]	P. C.
1925	84,883	2,624	3.09
1926	121,569	3,906	3.21
1927	101,568	5,167	5.09
1928	82,061	4,055	4.94
Total	390,081	15,752	4.04

[1] Communicated by the Consul General of Brazil in New York City.
[2] Communicated by Hicem.

TABLE XXIV

Summary of Jewish Immigration to Argentine, 1913–1928

Year	Total[1]	Jews	P. C.
1913	285,215	10,860	3.81
1914–1918	225,365	4,845[3]	2.15
1919	41,299	280	0.68
1920	87,032	2,071	2.38
1921	98,086	4,095[2]	4.18
1922	129,263	7,198[2]	5.57
1923	195,063	13,701[2]	7.02
1924	159,939	7,799[2]	4.88
1925	125,366	6,920[2]	5.52
1926	135,011	7,534[2]	5.58
1927	161,548	5,584[2]	3.46
1928	129,047	6,812[2]	5.28
Total	1,772,234	77,699	4.38

[1] *Revista*, Buenos Aires, Sept. 1929.
[2] Communicated by Ica.
[3] The figure includes 3,693 admitted during 1914; 606, during 1915; 324, during 1916; 90, during 1917 (slightly incomplete); and 132 during 1918 (slightly incomplete)—communicated by Ica.

E. JEWISH IMMIGRATION TO PALESTINE

During 1929, a total of 5,249 Jews entered and 1,746 departed from Palestine, leaving a net immigration of 3,503 persons. During the same time, 1,317 non-Jews were admitted to the country and 1,089 departed, leaving a net immigration of 228. This was the first year since 1924 that the number of non-Jewish immigrants exceeded the number of emigrants.

Of the total number of Jewish immigrants, over two-thirds (68.30%) were persons coming to employment and their dependents, and almost one-sixth (16.27%) were dependents of residents already in Palestine; almost one-eighth (12.10%) belonged to Category A, i. e., were persons with capital, or assured income or maintenance, and their dependents; and 3.28% belonged to Category C, i. e., were persons with capital of less than £500, and their dependents. Only three of the 205 persons, admitted under exemption from the provisions of the immigration ordinance, were Jews.

The distribution of the non-Jewish immigrants was notably different from that of the Jewish newcomers. A little over one-third (37.43%) were persons coming to employment and their dependents, and a little over one-eighth (13.74%) were dependents of residents; the proportion of those in Category A (29.01%) was more than double that of the proportion of Jews in that Category (12.01%); a large proportion (15.34%) of the non-Jewish immigrants were exempt from the provisions of the immigration ordinance.

There was also a considerable difference in the sex groupings, as between Jews and non-Jews. Of the Jewish immigrants admitted, 46.73% were men, 36.90% women and 16.37% children, as compared with 54%, 31%, and 15% for the non-Jewish immigrants.

Jews constituted almost two-thirds (61.59%) of the total number of emigrants in 1929. Of the Jews who departed during that year, nearly 60% were settlers who came to the country subsequent to June 1920, and 40% were residents of the country previous to that date. Of the non-Jews, the respective percentages were 18% settlers and 82% residents.

During the year, 130 persons were refused admission.

In 1929, the monthly immigration of the Jews averaged 437. The largest number (1,086) was admitted in October and the smallest number (195) during May. The monthly average for non-Jews was 110; the largest number (209) was admitted during September and the smallest number (54), during August. The average monthly number of Jews who emigrated was 145 (58 residents and 87 settlers), and of non-Jews, 91 (74 residents and 17 settlers). An average of 11 persons monthly was refused admission.

From the date of the British occupation of Palestine, December 9, 1917, to the end of 1929, a total of 104,000 entered the country; and the yearly number varied between 33,801 in 1925 and 2,178 in 1928. The number of Jews that departed between December 9, 1917, and the end of 1921, was small. But during the period of 1922 to 1929, a total of 25,500 Jews emigrated, or 29.96% of the total number of Jews admitted. The yearly emigration of Jews varied between 1,503 in 1922 and 7,365 in 1926; and the percentage of Jewish emigration to Jewish immigration varied between 6.36% in 1925 and 99.54% in 1928. The net immigration of Jews during 1922–1929 was 59,636. One year, 1927, shows a decrease of 2,358 Jews, but all other years witnessed an increase of Jewish immigration over emigration, varying between 10 in 1928 and 31,650 in 1925. A total of 6,400 non-Jews were admitted to the country during 1922–1929, and an additional small number between December 8, 1917 and May 31, 1921, for which period no statistics of non-Jews were kept; and during 1922–1929, a total of 11,350 departed, leaving a net decrease of over 5,000. During 1922–1929, an average of 7% of the yearly immigration was non-Jewish, the yearly percentage varying between 2.42% in 1925, and 29.42% in 1928. The yearly immigration of non-Jews varied between 284 in 1922 and 1,317 in 1929, and the yearly emigration, between 474 in 1924 and 2,064 in 1926.

TABLE XXV

Summary of Jewish Immigration to Palestine, 1929

	Number	Distribution
Immigrants Admitted	6,566	100.00
Jews	5,249	79.94
Men	2,453	46.73
Women	1,937	36.90
Children	859	16.37
Persons of means or of assured income and their dependents (Cat. A.)	635	12.10
Persons with capital of less than £500 and their dependents (Cat. B.)	172	3.28
Persons coming to employment and their dependents (Cat. C.)	3,585	68.29
Dependents on residents of Palestine (Cat. D.)	854	16.27
Persons exempt from provisions of immigration ordinance (Cat. K.)	3	.06
Non-Jews	1,317	20.06
Men	711	53.99
Women	410	31.13
Children	196	14.88
Persons of means or assured income and their dependents (Cat. A.)	382	29.01
Persons with capital of less than £500 and their dependents (Cat. B.)	59	4.48
Persons coming to employment and their dependents (Cat. C.)	493	37.43
Dependents on residents of Palestine (Cat. D.)	181	13.74
Persons exempt from provisions of immigration ordinance (Cat. K.)	202	15.34
Emigrants Departed	2,835	100.00
Jews	1,746	61.59
Residents previous to 1920	701	40.15
Settlers subsequent to 1920	1,045	59.85
Non-Jews	1,089	38.41
Residents previous to 1920	890	81.73
Settlers previous to 1920	199	18.27
Net immigration	3,731	100.00
Jews	3,503	93.89
Non-Jews	228	6.11
Refused Admission	130	

TABLE XXVI

JEWISH IMMIGRANTS ADMITTED TO PALESTINE, BY CATEGORIES, 1929

Categories	Number									Distribution	
	Total	Jews				Non-Jews				Jews	Non-Jews
		Total	Men	Women	Children	Total	Men	Women	Children		
Total	6,566	5,249	2,453	1,937	859	1,317	711	410	196	100.00	100.00
CATEGORY A	1,017	635	280	197	158	382	207	102	73	12.10	29.01
i. Persons in possession of not less than £500	228	207	183	24	...	21	18	3	...	32.60	5.50
ii. Skilled artisans in possession of not less than £250	5	4	4	....	...	1	1	...	...	.63	.26
iii. Persons of assured income of not less than £60 per annum	101	83	34	35	14	18	5	11	2	13.07	4.71
iv. Orphans coming to institutions	16	10	1	....	9	6	...	...	6	1.57	1.57
v. Persons of religious occupation	249	5	5	....	...	244	162	79	3	.79	63.88
vi. Students coming to schools and colleges	145	71	45	9	17	74	21	2	51	11.18	19.37
A 2. Dependents of persons in foregoing categories	273	255	8	129	118	18	...	7	11	40.16	4.71
CATEGORY B	231	172	79	46	47	59	29	10	20	3.28	4.48
B. Persons with capital of less than £500	106	76	73	3	...	30	29	1	...	44.19	50.85
B 2. Dependents of the foregoing	125	96	6	43	47	29	...	9	20	55.81	49.15
CATEGORY C	4,078	3,585	1,956	1,184	445	493	274	185	34	68.30	37.43
C. Persons coming to employment	3,043	2,640	1,948	692	...	403	273	128	2	73.64	81.74
C 2. Dependents of the foregoing	1,035	945	8	492	445	90	1	57	32	26.36	18.26
CATEGORY D Dependents of residents of Palestine	1,035	854	137	509	208	181	12	104	65	16.27	13.74
CATEGORY K Persons exempted from provisions by the immigration ordinance	205	3	1	1	1	202	189	9	4	.05	15.34

TABLE XXVII

Jewish Immigration to Palestine and Jewish Emigration, by Months, 1929

Month	Immigration			Emigration						Refused Admission
				Residents			Settlers			
	Total	Jews	Non-Jews	Total	Jews	Non-Jews	Total	Jews	Non-Jews	
Total	6,566	5,249	1,317	1,591	701	890	1,244	1,045	199	130
January	481	352	129	97	24	73	76	65	11	13
February	483	378	105	66	41	25	80	63	17	5
March	452	373	79	131	69	62	105	86	19	8
April	417	322	95	107	23	84	65	47	18	17
May	263	195	68	132	76	56	121	108	13	18
June	282	205	77	123	62	61	131	117	14	20
July	438	333	105	145	73	72	136	109	27	10
August	319	265	54	113	61	52	104	90	14	1
September	812	603	209	138	36	102	116	94	22	9
October	1,277	1,086	191	207	70	137	153	134	19	9
November	730	620	110	214	99	115	84	71	13	16
December	612	517	95	118	67	51	73	61	12	4
Average	547	437	110	133	58	74	104	87	17	11

TABLE XXVIII

Summary of Jewish Immigration to Palestine, 1917–1929

Year	Immigration			Emigration			Net Increase or Decrease			P. C. Jewish Immigrants to Total	Jewish Emigrants Per 1000 Immigrants
	Total	Jews	Non-Jews	Total	Jews	Non-Jews	Total	Jews	Non-Jews		
Dec. 9, 1917 to May 1921	14,101	14,101	*	*	*	*	*	*	*	*	*
June to Dec. 1921	4,861	4,784	77	*	*	*	*	*	*	94.40	*
1922	8,128	7,844	284	2,939	1,503	1,436	5,189	6,341	—1,152[1]	96.51	19
1923	7,991	7,421	570	4,947	3,466	1,481	3,044	3,955	—911[1]	92.87	46
1924	13,553	12,856	697	2,511	2,037	474	11,042	10,819	223	94.86	15
1925	34,641	33,801	840	4,100	2,151	1,949	30,541	31,650	—1,109[1]	97.58	6
1926	13,910	13,081	829	9,429	7,365	2,064	4,481	5,716	—1,235[1]	94.04	56
1927	3,595	2,713	882	6,978	5,071	1,907	—3,383[1]	—2,358[1]	—1,025[1]	75.47	186
1928	3,086	2,178	908	3,122	2,168	954	36[1]	10	—46[1]	70.58	99
1929	6,566	5,249	1,317	2,835	1,746	1,089	3,731	3,503	228	79.94	33
1922–1929	91,470	85,143	6,327	36,861	25,507	11,354	54,609	59,636	—5,027[1]	93.08	300
1917–1929	110,432	104,028	6,404							94.20	

[1] Decrease.

* Figures not available.

SUPPLEMENTS

SUPPLEMENT A

The Jews of the Free City of Danzig—Census of 1923 and 1924

In 1925 a total of 9,239[1] Jews resided in Danzig; in 1923, 7,282; and in 1910, 2,217. Since 1910, the percentage of Jews to the total population in the Free City has increased from 0.82% to 2.41%.

Over two-thirds (64.98%) of the Jews are from 14 to 49 years of age, this group being relatively more numerous than the corresponding class in the total population[2]; while that of 0–19, much smaller (27.63 among Jews and 38.73% among the total population). The proportion of middle-aged and older persons among Jews (17%) is practically the same as among the total population (18%).

The Jews of the Free City differ from the total population also in the distribution by sex. Whereas, 47% of the total are males and 53% females, the ratios are reversed in the Jewish group where 53% are males and 47% females[2]. As a matter of fact, among the Jewish population, the men outnumber the women in all age-groups below 60 years, while among the total population, the women outnumber the men in all age groups of 20 years or over and in the age group of 0–5 years.

The abnormal age and sex groupings of the Jews are reflected in the statistics of employment. In 1923, Jews constituted 2.35% of those enumerated as gainfully employed, whereas only 1.99% of the total population were Jews. The number of Jews engaged in domestic work and as day-laborers was negligible, but the Jews constituted 2.51% of the total number of persons engaged in trade, industry, hotel keeping, and agriculture, and 1.81% of all persons engaged in public and ecclesiastical work.

[1]Of that number, 4,678 lived in Danzig proper, 3,786 in Zapport, and the remaining 776 lived in Danzig Heights, Lower Danzig and, Great Werder.

[2]The abnormal age and sex distribution among the Jews is probably due largely to the presence of immigrants. As a matter of fact, in 1923, a total of 4,782 Jews were immigrants (2,701 men and 2,081 women).

TABLE XXIX

Jews of Danzig, 1910, 1923, 1924

	Total	Jews	Per Cent
Dec. 1, 1910	330,252	2,717	0.82
Nov. 1, 1923	366,730	7,282	1.99
Aug. 21, 1924	383,995	9,239[1]	2.41

[1] A total of 4,678 lived in Danzig; 3,786, in Zapport; and 775, in Danzig Heights, Lower Danzig, and Great Werder.

TABLE XXX

Jews of Danzig, by Sex and Age, 1923: A Summary

Age	Number		Distribution	
	Total	Jews	Total	Jews
Total	366,730	7,282	100	100
Men	174,748	3,908	47.65	53.67
Women	191,982	3,374	52.35	46.33
0—5	43,683	598	11.91	8.21
6—13	52,532	699	14.32	9.60
14—49	203,589	4,732	55.52	64.98
50 and over	66,926	1,253	18.25	17.21
0—19	142,042	2,012	38.73	27.63
20—59	189,732	4,693	51.74	64.45
60 and over	34,173	538	9.32	7.39
Unknown	783	39	.21	.53

TABLE XXXI

Jews of Danzig Gainfully employed, 1923

	Number						P. C.		
	Total			Jews					
	Both Sexes	Men	Women	Both Sexes	Men	Women	Both Sexes	Men	Women
All Occupations	110,261	69,266	40,995	2,595	2,142	453	2.35	3.09	1.11
Agric., Trades and Industry, and Hotel Keeping	95,528	61,539	33,989	2,401	2,004	397	2.51	3.26	1.17
Domestic Work and Day Laborers of Changeable nature	4,469	807	3,662	8	3	5	0.18	0.37	0.14
Public and Ecclesiastical work	10,264	6,920	3,344	186	135	51	1.81	1.95	1.53

TABLE XXXII

JEWS OF DANZIG, BY SEX AND AGE, 1923: DETAIL TABLE

	Age										
	0–5	6–13	14–19	20–29	30–39	40–49	50–59	60–69	70 and over	Unknown	Total
NUMBER											
Total	43,683	52,532	45,827	66,550	50,576	40,636	31,970	21,574	12,599	783	366,730
Males	22,394	26,336	22,938	31,124	23,125	19,150	14,987	9,175	4,906	613	174,748
Females	21,289	26,196	22,889	35,426	27,451	21,486	16,983	12,399	7,693	170	191,982
Jews	598	699	715	1,721	1,271	1,025	676	366	172	39	7,282
Males	314	374	393	915	696	568	377	169	74	28	3,908
Females	284	325	322	806	575	457	299	197	98	11	3,374
DISTRIBUTION BY SEX											
Total Males	51.26	50.13	50.05	46.77	45.72	47.13	46.88	42.53	38.94	78.29	47.65
Total Females	48.74	49.87	49.95	53.23	54.28	52.87	53.12	57.47	61.06	21.71	52.35
Jewish Males	52.51	53.51	54.97	53.17	54.76	55.41	55.77	46.17	43.02	71.79	53.67
Jewish Females	47.49	46.49	45.03	46.83	45.24	44.59	44.23	53.83	56.98	28.21	46.33
DISTRIBUTION BY AGE											
Total	11.91	14.32	12.50	18.15	13.79	11.08	8.72	5.88	3.44	0.21	100.00
Males	12.81	15.07	13.13	17.81	13.23	10.96	8.58	5.25	2.81	0.35	100.00
Females	11.09	13.64	11.92	18.45	14.30	11.19	8.85	6.46	4.01	0.09	100.00
Jews	8.21	9.60	9.82	23.63	17.45	14.08	9.28	5.03	2.36	0.54	100.00
Males	8.04	9.57	10.06	23.41	17.81	14.53	9.65	4.32	1.89	0.72	100.00
Females	8.42	9.63	9.54	23.89	17.04	13.54	8.86	5.84	2.91	0.33	100.00

SUPPLEMENT B

The Jews of Germany—Census of 1925

In the census of June 16, 1925, a total of 564,379 Jews were enumerated in Germany. In 1910, 15 years before, a total of 535,120 Jews resided in the same territory. Thus, in the 15 years the Jews increased by 29,259, or 5.6%, whereas during the same period the total population increased 7.8%. The increase of Jews was not general but was confined to Prussia, Hamburg, Saxony and Bremen; in all other states, the Jews decreased; on the other hand, the total population increased in every state, except Hesse.

The slower increase of the Jewish population in Germany is not a recent phenomenon or a result of the War. As a matter of fact, the proportion of the Jews to the total population has continaully but steadily decreased since the organization of the Reich in 1871. In 1871, the Jews constituted 1.25% of the total population; in 1890, 1.15%; in 1905, 1%; and in 1925, .90%.

The density of the Jews differs with the states and with the size of the places. In Prussia, the Jews constitute 1.06% of the total population; in other states 0.66%, as against 0.73% in 1910. In cities of 100,000 and over, the Jews constitute 2.25%; in cities of 10,000 to 100,000, 0.73%; and in places 10,000 or less, 0.29%.

Of the total number of Jews, nearly two-thirds lived in places 100,000 or over, 16% in places of 100,000–10,000, and 17% in places of 10,000 or less. The distribution of the total population was entirely different, 27% living in places of 100,000 or over, 20% in places of 100,000–10,000, and 53% in places of 10,000 or less.

As in other countries that suffered from the War, the females out-number the males in Germany; there are, according to the census of 1925, 1,056 females for every 1,000 males in the country as a whole. In cities of 100,000 or over, there are 1,039 females for every 1,000 males, as against 1,091 Jewish females for 1,000 males in places of less than 100,000. This sex distribution of the Jewish population differs little from that of the total population.

TABLE XXXIII

Jews of Germany, by States and by Size of Place, 1910, 1925

	1910			1925			Increase or Decrease			
	Total	Jews	% Jews	Total	Jews	% Jews	Total		Jews	
							No.	%	No.	%
Germany	57,898,395	535,120	0.92	62,410,619	564,379	0.90	4,512,224	7.79	29,259	5.47
Prussia	35,000,830	366,876	1.05	38,120,173	403,969	1.06	3,119,343	8.91	37,093	10.11
Other States	22,897,565	168,244	0.73	24,290,446	160,410	0.66	1,392,881	6.08	−7,834[1]	−4.66[1]

[1] Decrease.

TABLE XXXIV

Jews of Germany, by States, Size of Place, and Sex, 1925: A Summary

	Total			Jews		
	Males	Females	No. of Females for 1,000 Males	Males	Females	No. of Females for 1,000 Males
Germany	30,196,823	32,213,796	1,067	274,450	289,929	1,056
Prussia	18,504,001	19,616,172	1,060	196,448	207,521	1,056
Other States	11,692,822	12,597,624	1,077	78,002	82,408	1,056
Places of 100,000 or over	7,899,576	8,811,733	1,115	184,751	192,031	1,039
Places of 100,000 or less	22,297,247	23,402,063	1,050	89,699	97,898	1,091

TABLE XXXV

Jews of Germany, by States and by Sex, 1910, 1925: Detail Table

	Total		Jews		P. C. of Jews		P. C. of Increase or Decrease		No. of Females per 1000 Male	
	1910	1925	1910	1925	1910	1925	Total	Jews	Total	Jews
Germany	57,898,395	62,410,619	535,120	564,379	0.92	0.90	7.79	5.47	1067	1056
Prussia	35,000,830	38,120,173	366,876	403,969	1.05	1.06	8.91	10.11	1060	1056
Bavaria	6,882,237	7,379,594	55,117	49,145	.81	0.66	7.23	10.84	1076	1063
Saxony	4,806,661	4,992,320	17,585	23,252	.37	0.46	3.86	—32.23	1104	951
Würtemberg	2,437,574	2,580,235	11,982	10,827	.49	0.42	5.85	— 9.64	1075	1104
Baden	2,142,833	2,312,462	25,896	24,064	1.21	1.04	7.92	— 7.07	1073	1111
Thuringia	1,510,538	1,609,300	3,820	3,603	.25	0.22	6.54	— 5.68	1071	969
Hessen	1,382,051	1,347,279	24,063	20,401	1.74	1.51	—2.52	—15.22	1054	1093
Hamburg	1,014,664	1,152,523	19,472	19,904	1.92	1.73	13.59	2.22	1090	1056
Mecklenburg-Schwerin	639,958	674,045	1,413	1,225	.22	0.18	5.33	—13.31	1034	1097
Oldenburg	483,042	545,172	1,525	1,513	.32	0.28	12.86	—.79	1017	1093
Brunswick	494,339	501,875	1,757	1,753	.36	0.35	1.52	—.23	1077	867
Anhalt	331,128	351,045	1,383	1,140	.42	0.32	6.01	—17.57	1058	1058
Bremen	299,552	338,846	1,843	1,508	.62	0.44	13.12	—18.18	1054	1094
Lippe	150,937	163,648	780	607	.52	0.37	8.42	—22.18	1073	1353
Lübeck	116,599	127,971	623	629	.53	0.49	9.75	.96	1079	1076
Mecklenburg-Strelitz	106,442	110,269	254	182	.24	0.16	3.60	—28.35	1036	1193
Waldeck	52,358	55,816	501	477	.96	0.85	6.60	— 4.79	1059	1208
Schaumburg-Lippe	46,652	48,046	230	180	.49	0.37	2.99	—21.74	1061	1368

TABLE XXXVI

JEWS OF GERMANY BY STATES AND BY SIZE OF PLACE, 1925: DETAIL TABLE

States	Total	Jews	P. C. Jews of Total	Distribution	
				Total	Jews
GERMANY	62,410,619	564,379	0.90	100.00	100.00
Places of 100,000 and over	16,711,309	376,782	2.25	26.78	66.76
Places of 10,000—100,000	12,424,611	90,550	0.73	19.91	16.04
Places of under 10,000	33,274,699	97,047	0.29	53.32	17.20
PRUSSIA	38,120,173	403,969	1.06	61.08	71.58
Places of 100,000 and over	11,144,024	294,230	2.64	29.23	72.83
Places of 10,000—100,000	7,980,843	54,152	0.68	20.94	13.40
Places under 10,000	18,995,306	55,587	0.29	49.83	13.76
BAVARIA	7,379,594	49,145	0.67	11.82	8.71
Places of 100,000 and over	1,340,589	21,085	1.57	18.17	42.90
Places of 10,000—100,000	1,028,390	13,093	1.27	13.94	26.64
Places under 10,000	5,010,615	14,967	0.30	67.90	30.45
SAXONY	4,992,320	23,252	0.47	8.00	4.12
Places of 100,000 and over	1,741,407	21,133	1.21	34.88	90.89
Places of 10,000—100,000	939,893	1,456	0.15	18.83	6.26
Places under 10,000	2,311,020	663	0.03	46.29	2.85
BADEN	2,312,462	24,064	1.04	3.70	4.26
Places of 100,000 and over	393,180	10,358	2.63	17.00	43.04
Places of 10,000—100,000	435,744	6,262	1.44	18.84	26.02
Places under 10,000	1,483,538	7,444	0.50	64.15	30.93
HESSEN	1,347,279	20,401	1.51	2.16	3.61
Places of 100,000 and over	108,537	2,738	2.52	8.06	13.42
Places of 10,000—100,000	315,623	6,888	2.18	23.43	33.76
Places under 10,000	923,119	10,775	1.17	68.52	52.82
HAMBURG	1,152,523	19,904	1.73	1.85	3.53
Places of 100,000 and over	1,079,126	19,794	1.83	93.63	99.45
Places of 10,000—100,000	35,968	73	0.20	3.12	0.37
Places under 10,000	37,429	37	0.10	3.25	0.19
OTHER STATES	7,106,268	23,644	.33	11.39	4.19
Places of 100,000 or over	904,446	7,444	.82	12.73	31.49
Places of 10,000 —100,000	1,688,150	8,626	.51	23.75	35.63
Places under 10,000	4,513,672	7,574	.16	63.52	31.98

TABLE XXXVII

Jews of Prussia and of Bavaria, by Provinces, and by Sex, 1925

	Total	Jews	P. C.	Number of females per 1000 males	
				Total	Jews
PRUSSIA	38,120,173	403,969	1.06	106.01	105.64
East Prussia	2,256,349	11,337	0.50	1073	1098
Berlin (City)	4,024,165	172,672	4.29	1176	1050
Brandenburg	2,592,419	8,442	0.33	1034	1019
Pomerania	1,878,781	7,761	0.41	1054	1131
West Prussia	332,485	3,437	1.03	1054	1124
Lower Silesia	3,132,328	29,953	0.96	1122	1106
Upper Silesia	1,379,278	10,069	0.73	1098	1081
Saxony	3,277,476	8,341	0.25	1068	940
Schleswig-Holstein	1,519,365	4,152	0.27	1027	1013
Hannover	3,190,619	14,895	0.47	1024	1044
Westphalia	4,811,219	21,595	0.45	991	1058
Hessen-Nassau	2,396,871	52,757	2.20	1076	1084
Rhine	7,256,978	58,223	0.80	1037	1026
Hohenzollern	71,840	335	0.47	1095	1204
BAVARIA	7,379,594	49,145	0.66	1076	1063
North Bavaria	3,147,907	27,323	0.87	1088	1062
South Bavaria	3,299,932	13,972	0.42	10796	1037
Pfalz	931,755	7,850	0.84	10486	1112

TABLE XXXVIII

Jews of Germany, 1871–1925

Year	Total Population	Jews	Per Cent
1871	41,058,792	512,153	1.25
1880	45,234,119	561,612	1.24
1885	46,855,704	563,172	1.20
1890	49,428,470	567,884	1.15
1900	56,367,178	586,833	1.04
1905	60,885,843	607,862	1.00
1910	64,925,993	615,021	0.95
1925	62,410,619	564,379	0.90

TABLE XXXIX

Cities in Germany of 100,000 Inhabitants or Over and their Jewish Population, by Sex, 1925

	Total	Jews	P. C. of Jews to Total	No. of females per 1000 males	
				Total	Jews
Berlin	4,024,165	172,672	4.29	1176	1050
Köln	700,222	16,093	2.30	1094	982
Breslau	557,139	23,240	4.17	1231	1111
Frankfort a./M.	467,520	29,385	6.28	1124	1064
Essen	470,524	4,209	0.89	1007	994
Hannover	422,745	5,521	1.31	1088	1094
Düsseldorf	432,633	5,130	1.18	1073	905
Magdeburg	293,959	2,356	0.80	1111	934
Dortmund	321,743	3,820	1.19	1002	971
Königsberg i. Pr.	279,926	4,049	1.45	1186	1089
Stettin	254,466	2,615	1.03	1111	1104
Duisburg	272,798	2,080	0.76	959	898
Kiel	213,881	605	0.28	1044	9836
Gelsenkirchen	208,512	1,441	0.69	965	10296
Barmen	187,099	721	0.38	1122	1072
Halle a. S.	194,575	1,236	0.63	1099	962
Bochum	211,249	1,122	0.53	960	993
Altona	185,653	2,409	1.30	1082	1017
Elberfeld	167,577	2,335	1.39	1154	1015
Aachen	155,816	1,420	0.91	1143	1055
Kassel	171,234	2,750	1.61	1134	1085
Krefeld	131,098	1,626	1.24	1134	1159
Erfurt	135,579	819	0.60	1139	891
Mühlheim a./d. Ruhr	127,400	626	0.49	99.65	1052
München Gladbach	115,302	951	0.82	1098	989
Wiesbaden	102,737	3,088	3.01	1299	1153
Hamborn	126,618	818	0.65	887	9023
Oberhausen	105,436	513	0.49	961	9655
Münster	106,418	580	0.54	1097	9595
Munich	680,704	10,068	1.48	1135	1011
Nürnberg	392,494	8,603	2.19	1104	999
Augsburg	165,522	1,203	0.73	1111	1022
Ludwigshafen a. R.	101,869	1,211	1.19	1016	982
Dresden	619,157	5,120	0.83	1168	997
Leipzig	679,159	12,594	1.85	1116	956
Chemnitz	331,655	2,796	0.84	1106	916
Plauen	111,436	623	0.56	1203	971
Stuttgart	341,967	4,548	1.33	1103	1031
Karlsruhe	145,694	3,386	2.32	1137	1052
Mannheim	247,486	6,972	2.82	1081	1015
Mainz	108,537	2,738	2.52	1159	1074
Hamburg	1,079,126	19,794	1.83	1095	1059
Brunswick	146,725	939	0.64	1121	924
Bremen	294,966	1,328	0.45	1059	1078
Lübeck	120,788	629	0.52	1088	1076

SUPPLEMENT C

The Occupations of the Jews of Hungary—Census of 1920

In column 29 of the American Jewish Year Book, the author summarized the results of the 1920 census as far as it was published at the time. Since then the Government has published the results of the census bearing on the economic life of the country. The pages that follow give a summary of the data as they concern the Jews.

According to the census of 1920, a total of 473,310 Jews live in Hungary, constituting 5.9% of the population. Of the total number of Jews, 48.50% are gainfully employed and 51.50% are dependents; the proportions are similar among the total population (48.51% and 51.49%).

Of the gainfully employed among the Jewish population, 95.58% are in non-agricultural pursuits and 4.42% in agriculture, as against 43.61% and 56.39% respectively for the total population.

Of the total number of Jews in the non-agricultural pursuits, 44% are engaged in commerce, 35.70% in industry, 9% in public service and the liberal professions, 4% in communication and transit, and 7% in other occupations. Of the total population, over 50% are in industry; then come commerce (11.43%), public service and liberal professions (10.30%), communication and transit (10.26%), and other occupations (17.78%). The Jews constitute 50% of the total number of persons engaged in commerce; 11.32%, in public service and liberal professions; 9.24%, in industry; 5%, in communication and transit; and 5.51% in other non-agricultural occupations.

In the occupations as a whole, as stated above, the ratio of Jews gainfully employed, to their dependents, is 48.50% to 51.50%. The ratios in the various occupations closely approach the norms for all the occupations, both among the Jewish population and the total population. Exceptions are noted, as is to be expected, in the following occupations: Jews in military force (81.31% employed and 18.69% dependents), day workers (41.17% and 58.83%), retired capitalists

(35.71% and 64.29%), and domestics (5.32% and 94.68%); similar ratios obtain among the total population.

The situation among the Jews of Hungary is practically the same as the norm for the whole population in respect of the sex grouping in the various occupations. Of the number employed both in the population as a whole and in the Jewish group, somewhat over two-thirds (67%) are males. This percentage holds good also in each of the various occupations except in the military forces, where over 90% are males; among domestics where the proportion of women is somewhat larger than the norm (41%); and among the miscellaneous and "unknown" occupations, where the proportion of women is 72% for the whole population, and 85% for the Jewish group[1].

[1] Of the total number of Jews gainfully employed, 44.73%, were classed as employers; 39.75%, employees; 0.24%, day laborers and unskilled; 0.08%, domestics; 8.58%, public servants; 1.15%; 1.15%, military force; 3.07%, proprietors; and 2.40%, others and unknown. Of the total number of persons gainfully employed, 38.38%, were classed as employers; 49.37%, employees; 1.03%, day laborers and unskilled; 0.44%, domestics; 4.49%, public servants; 2.52%, military force; 1.82 proprietors; and 1.95%, others and unknown.

TABLE XL

JEWS OF HUNGARY GAINFULLY EMPLOYED, IN PERCENTAGES

Occupation	Distribution		P. C.
	Total	Jews	
Agriculture	56.39	4.42	.47
Non-Agricultural Occupations	43.61	95.58	13.00
Commerce	11.43	44.06	50.10
Industry	50.23	35.70	9.24
Public Service and Liberal Professions	10.30	8.97	11.32
Communication and Transit	10.26	4.00	5.06
Other Occupations	17.78	7.27	5.31

TABLE XLI

Jews of Hungary Gainfully Employed in Non-agrixultural Occupations, and their Dependents, in Percentages

Occupations	Total Population				Jews			
	Persons Gainfully Employed			Dependents	Persons Gainfully Employed			Dependents
	Total	Male	Female		Total	Male	Female	
Commerce	48.22	68.51	31.49	51.78	49.29	67.76	32.24	50.71
Industry	51.30	69.76	30.24	48.70	49.31	69.78	30.22	50.69
Public Service and Liberal Professions	46.74	66.10	33.90	53.26	48.03	67.01	32.99	51.97
Communication and Transit	49.49	59.59	40.41	50.51	49.68	65.94	34.06	50.32

TABLE XLII

Jews of Hungary Gainfully Employed, and Their Dependents

A. Number

Occupations	Total Population					Jews				
	Employed and Dependents	Gainfully Employed			Dependents	Employed and Dependents	Gainfully Employed			Dependents
		Total	Male	Female			Total	Male	Female	
All Occupations	7,980,143	3,870,904	2,625,099	1,245,805	4,109,239	473,310	229,546	154,429	75,117	243,764
Agricultural	4,449,104	2,182,979	1,494,403	688,576	2,266,125	20,804	10,155	6,704	3,451	10,649
Non-Agricultural	3,531,039	1,687,925	1,130,696	557,229	1,843,114	452,506	219,391	147,725	71,666	233,115
Industry	1,652,809	847,900	591,465	256,435	804,909	158,837	78,328	54,658	23,670	80,509
Commerce and Credit	400,204	192,966	132,204	60,762	207,238	196,131	96,670	65,502	31,168	99,461
Communication and Transit	349,786	173,095	103,139	69,956	176,691	17,646	8,766	5,780	2,986	8,880
Public Service and Liberal Professions	372,166	173,938	114,969	58,969	198,228	40,992	19,688	13,193	6,495	21,304
Military Force	124,600	97,451	88,139	9,312	27,149	3,243	2,637	2,435	202	606
Day Workers	97,469	39,843	24,237	15,606	57,626	1,365	562	350	212	803
Retired Capitalists and House Owners	196,825	70,335	45,190	25,145	126,490	19,732	7,046	4,910	2,136	12,686
Domestics	175,461	17,044	10,414	6,630	158,417	3,249	173	101	72	3,076
Other and Unknown	161,719	75,353	20,939	54,414	86,366	11,311	5,521	796	4,725	5,790

B. Percentage

Occupations	Percentage of Jews to Total					Distribution									
						Total Population					Jews				
	Employed and Dependents	Gainfully Employed			Dependents	Employed and Dependents	Gainfully Employed			Dependents	Employed and Dependents	Gainfully Employed			Dependents
		Total	Male	Female			Total	Male	Female			Total	Male	Female	
All occupations..	5.93	5.92	5.88	6.03	5.93	100	48.51	67.82	32.18	51.49	100	48.50	67.28	32.72	51.50
Agricultural.....	0.47	0.47	0.45	0.50	0.47	55.75	49.07	68.46	31.54	50.93	4.39	48.81	66.02	33.98	51.19
Non-agricultural.	12.82	13.00	13.07	12.86	12.65	44.25	47.80	66.99	33.01	52.20	95.61	48.48	67.33	32.67	51.52
Industry.....	9.61	9.24	9.24	9.23	10.00	20.71	51.30	69.76	30.24	48.70	33.56	49.31	69.78	30.22	50.69
Commerce and Credit.....	49.01	50.10	49.55	51.30	47.99	5.02	48.22	68.51	31.49	51.78	41.44	49.29	67.76	32.24	50.71
Communication and Transit...	5.04	5.06	5.60	4.27	5.03	4.38	49.49	59.59	40.41	50.51	3.73	49.68	65.94	34.06	50.32
Public Service, Liberal Prof's.	11.01	11.32	11.48	11.01	10.75	4.66	46.74	66.10	33.90	53.26	8.66	48.03	67.01	32.99	51.97
Military Force..	2.60	2.71	2.76	2.17	2.23	1.56	78.21	90.44	9.56	21.79	0.68	81.31	92.34	7.66	18.69
Day Workers...	1.40	1.41	1.44	1.36	1.39	1.22	40.88	60.83	39.17	59.12	0.29	41.17	62.28	37.72	58.83
Retired Capitalists and House Owners.....	10.03	10.02	10.87	8.49	10.03	2.47	35.73	64.25	35.75	64.27	4.17	35.71	69.68	30.32	64.29
Domestics.....	1.85	1.02	.97	1.09	1.94	2.20	9.71	61.10	38.90	90.29	0.69	5.32	53.38	41.62	94.68
Other and Unknown.....	6.99	7.33	3.80	8.68	6.70	2.03	46.60	27.79	72.21	53.40	2.39	48.81	14.42	85.58	51.19

SUPPLEMENT D

The Jews of the Irish Free State—Census of 1926

A total of 3,686 Jews reside in the Irish Free State, according to the first census taken since the organization of the South of Ireland as a dominion of the British Empire.[1] In 1871 a total of 230 Jews were enumerated in the area of the Irish Free State. Since that date, the number of Jews has increased until 1911, when they numbered 3,805; but the past ten years saw a decrease of the Jewish population of 3.1%. The total population has steadily decreased since 1861[2].

The Jews differ from the total population slightly in the matter of sex distribution, and considerably in the matter of age distribution, there being fewer older and more persons of working age among the Jewish than among the total population. In the Free State, Jewish males outnumber females (51.60% and 48.40% respectively). Of the total number of Jews in the country, 22% are under 12 years of age; 58.66%, 13 to 44 years; and 19.34%, 45 years and over.[3]

Of the total number of Jews in the country, 42% are gainfully employed; 22%, children under 12 years; and 36%, persons 12 years or over, who were, on the date of the census, "unoccupied" (dependents). Conditions are similar in the total population. Almost all the Jews gainfully employed are in non-agricultural pursuits, while of the total population, 52% are engaged in agriculture. A total of 51% of the gainfully employed Jews are in commerce; 25%, non-agricultural "producers," that is to say, in industry; 11% engage in liberal professions; and 6% are clerks and typists. As the following table shows, this distribution differs radically from that of the total population.

[1] Of these, 3,087 reside in Dublin County Borough and the four adjoining urban districts; 541, in 100 other urban places; and 58, in rural districts. By provinces, 3,226 reside in the Province of Linster; 439, in Munster; 11, in Connacht; and 10, in Ulster.

[2] See Table 00.

[3] By 5 years' periods, males: 172 are of 0–4 years; 173, 5–9 years; 213, 10–14 years; 220, 15–19 years; 200, 20–24 years; 296, 25–34 years; 225, 35–44 years; 218, 45–54 years; 119, 55–64 years; 54, 65–74 years; 11, 75–84 years; 1, 85–94 years. Females: 150, 0–4 years; 162, 5–9 years; 207, 10–14 years; 220, 15–19 years; 222, 20–24 years; 300, 25–34 years; 213, 35–44 years; 165, 45–54 years; 79, 55–64 years; 48, 65–74 years; 11, 75–84 years; 7, 85–94 years.

TABLE XLIII

Jews of Irish Free State, by Sex, Age, and Occupation, 1926

	Number		Distribution	
	Total	Jews	Total	Jews
Total	2,971,992	3,686	100.00	100.00
Males	1,506,889	1,902	50.70	51.60
Females	1,465,103	1,784[1]	49.30	48.40
0–12	688,135	811	23.15	22.00
13–44	1,449,707	2,162	48.78	58.66
45 and over	834,150	713	28.07	19.34
Occupied persons 12 years and over	1,307,662	1,542	44.00	41.84
Unoccupied persons	1,664,330	2.144	56.00	58.16
Agriculture, Fishing, Mining and Quarrying	680,481	10	52.04	.65
Non-Agricultural Occupations	627,181	1,532	47.96	99.35
Non-Agricultural Producers[2]	186,617	396	29.75	25.85
Commercial and Finance Occupations	85,008	780	13.55	50.91
Professional Occupations[3]	55,441	163	8.84	10.64
Clerks and Typists	30,007	92	4.78	6.01

[1] Of the 1,784 Jewish females, 389 are 12 years old or less, 1,085 are from 13 to 44, and 403 are 45 years of age or older; of the 1,542 Jews who are occupied, 310 are women, while the 2,144 unoccupied Jews include 1,474 women and children less than 13 years of age; of the 310 Jewish women who work, only 5 are engaged in agricultural pursuits, 62 are non-agricultural producers, 131 are in commercial and financial occupations, 21 in the professions, 58 are clerks and typists and 33 are in miscellaneous occupations.

[2] Makers of foods, drinks and tobacco, textiles, leather, wood, metals, electrical and chemical workers, paper workers, builders, painters, etc.

[3] Excluding clerks.

[4] Including workers in transport and communication, persons in public administration and defense (excluding professional men and typists), persons in personal service; and persons employed in entertainment and sports, warehouses, and others.

TABLE XLIV

Jews of Irish Free State, 1861–1926

Year	Total	Jews	Decennial Increase or Decrease		P. C. of Jews of Total
			Total	Jews	
1861	4,402,111	341			.008
1871	4,053,187	230	—7.9	—32.6	.006
1881	3,870,020	394	—4.5	+71.3	.010
1891	3,468,694	1,506	—10.4	+382.2	.043
1901	3,221,823	3,006	—7.1	+99.6	.093
1911	3,139,688	3,805	—2.5	+26.6	.121
1926	2,971,992	3.686	—5.3	—3.1	.124

Note on the Jews of Northern Ireland Census of 1926

In the census of 1926, a total of 1,254 Jews (618 men and 636 women) were enumerated in the territory of Northern Ireland. Of these, 1,149 (560 men and 589 women) resided in Belfast County Borough, and the remainder in Down, Antrim and Armagh, in the order given.

In 1861, there were 58 Jews in the territory of Northern Ireland, and these decreased to 28 by 1871. From that time the Jews increased until they numbered 1,343 in 1911, but between 1911 and 1926, the Jews decreased 6.63%. Similarly, the total population decreased between 1861 and 1871, then increased till 1911, and between 1911 and 1926, decreased by as much as 21.31%.

TABLE XLV

The Jews of Northern Ireland, 1861–1926

Year	Total	Jews	P. C. of Increase or Decrease	
			Total	Jews
1861	1,396,856	58		
1871	1,359,190	28	—2.70	—51.54
1881	1,304,816	78	—4.00	178.57
1891	1,236,056	292	—5.27	274.36
1901	1,236,952	892	.07	205.48
1911	1,250,531	1,343	1.10	50.56
1926	984,076	1,254	—21.31	—6.63

SUPPLEMENT E

The Jews of Latvia—Census of 1925

1. Number and Distribution.—According to the census of 1925, a total of 95,675[1] Jews reside in Latvia. In 1897, there were 142,315 Jews in Latvian territory, constituting 7.38% of the total population. Largely as a result of the World War, the census of 1920 showed a drop both in the total population and in the number of Jews, the former by over one-sixth (17.27%), and the latter by almost half (44.-04%), so that in 1920, the Jews constituted only 5% of the total. Since that year, the total population has almost entirely returned to the pre-war level, while less than half of the loss in Jewish population since 1897 has been recovered, Jews now constituting 5.19% of the total.

Of the total number of Jews, 86.5% live in the 38 larger cities (*pilsetas*)[2] 6%, in the 19 small towns (*mestas*); and 7.5%, in rural districts. In the cities, the Jews constitute an average of 13.6% of the total; in the small towns, 22.12% and, reflecting the paucity of Jews engaged in agriculture, the Jews in rural districts (7,109[3]) constitute but 0.59% of the total.

The geographic distribution of the Jews is uneven. Over two-fifths (41%) of the total number of Jews in the country reside in Riga, the capital, and its suburbs, which in that country constitutes a province, where they constitute one-eighth (11.68%) of the total population; one-third (33.20%) of the Jews live in Latgalia, and almost one-sixth (15.56%) in Courland; comparatively few Jews are found in Livonia or Zemgalia, parts which were, during Tsarist days, outside the Pale of Settlement for Jews.

[1] Excluding 318 (146 men and 172 women) enumerated as of Jewish religion but not of Jewish nationality, and including 260 (115 men and 145 women) enumerated as of Jewish nationality but not of Jewish religion.

[2] Including three cities, each of which has 5,000 Jews or more, as follows:
Riga;—337,699 (150,439 men and 187,260 women), 39,296 Jews (18,153 men and 21,143 women), 11.68%, (in 1881, 14,222 Jews, 8.4%; in 1897, 22,115 Jews, 27.84%; in 1920, 24,863, Jews, 13.45%);
Liepaja;—60,762 (27,481 men and 33,281 women), 9,825 Jews (4,384 men and 5,441 women), 16.21%, (in 1881, 6,551 Jews, 22.46% in 1897, 9,454 Jews, 14.66%; in 1920, 9,758 Jews, 8.95%);
Daugavpils;—40,640 (20,653 men and 19,987 women), 12,647 Jews (5,832 men and 6,815 women), 31.14%, (in 1897, 32, 385 Jews, 46.28%; in 1920, 11, 838 Jews, 40.95%).

[3] 5,037 in Latgalia, 1,019 in Zemgelia, 516 in Courland, and 537 in Livonia. Between 1920 and 1925 the rural population of the Latvians increased 34,725, and of the Russians, numerous in the Northeastern districts, increased 11,016; while the rural population of all other nationalities decreased, as follows: Germans, by 2,211; Poles, by 8,531; Lithuanians, by 3,900; Esthonians, by 1,627; and Jews, by 303.

2. AGE AND SEX.—The difference in sex grouping as between Jews and the total population is slight, the ratio of males to females being 100 to 115 for the entire country, and 100 to 114 for the Jews. There are notable variations, however, within the different age classes except in the group of children of school age (0 to 16). In the 17–44 years group, there are 122 females for every 100 males in the total population, but 137 females for every 100 males among the Jews. The situation is the reverse in the group 45 years and over, where the ratios are 122 to 100 in the population as a whole and 98 to 100 among the Jews.

The ratios vary in different provinces. Thus, in Riga and Courland there are 117 Jewish women for 100 men; in Latgalia, 114; in Zemgalia, 109; but only 74 in Livonia. Probably the latter district is receiving Jewish male settlers from other provinces.

In age distribution the Jews differ more or less from the norm for the whole population, having a slightly greater percentage of persons of working age, 17–44 years, and smaller age-groups of 0–16 and of 45 years and over. A total of 33.49% of all the Jewish males in the country and 29.18% of the Jewish females are 16 years of age or under (compared with 30.23% and 26.19% respectively for the total population); 38.77% of the Jewish males and 46.56% of the Jewish females, are of 17 to 44 years of age (compared with 41.07% and 43.61% respectively for the total population); 26.81% males and 23.11% females, are of 45 years or over (compared with 27.93% and 28.94% respectively for the total population); the ages of the remaining were unknown on the date of the census.

3. LITERACY AND SCHOOL ATTENDANCE.—The degree of literacy among the Jews is higher than the norm for the population as a whole, 83% of the number of Jews over 5 years of age being able to read and 82%, to write, as compared with 80% and 74% respectively for the total population. This superiority is pronounced in the two age-groups 5 to 14, and 15 to 49, but in the group of 50 years and over the percentage of Jews who can read is considerably smaller (67.47%) than the corresponding percentage (74.86%) for the whole population. This departure from the average is explained by the fact that only 57% of the Jewish women

in the 50-years-or-over class are able to read, compared with 72% of all women in that class.

Generally speaking, the proportion of female literates is smaller than that of males, both for the whole population and for the Jewish group. There is a gap between the proportion of males (80%) and females (69%) who can write, in the population as a whole. Among the Jews, in the same age group, a similar gap appears not only between the proportions of males and females who can write (75% and 53%), but also between the proportions of those who can read (77% and 57%).

In the case of the whole population, literacy is highest in the 15–49 group (90%) and it is lowest in the group of 50-and-over for both reading (57%) and writing (53%). In the Jewish group as a whole, the difference between the number who can read (83%) and the number who can write (82%) is almost negligible among the Jews, whereas in the population as a whole it is considerable, 80% being able to read and 74%, to write.

Between 1920 and 1925, the percentage of children 6 to 16 years who attend school, greatly increased; and illiteracy is thus being abolished both among Jews and among the total population. More Jewish children between the ages of 6 and 16 attend school than children of other nationalities in Latvia. In 1925, 77% of all the Jewish children of school age attended school as against 59% for the total population. A higher school attendance among Jews was also shown in the census of 1920 (54.63% of the Jewish children compared with 31.22% for the total number of children). The school attendance in the provinces varies between 73.67% in Latgalia and 80% in Riga, among Jews, and between 44% in Latgalia and 79% in Riga, among the total population.

It may be noted here that in the census of 1925, nearly 20% of the Jews in Latvia reported other languages than Yiddish as their mother-tongue. Of the total number of Jews in the country, no less than 17,782 (8,438 males and 9,344 females) reported to this effect. The number reporting Yiddish include 250 non-Jews (100 males and 150 females) by nationality.

4. Conjugal Condition.—Except that the percentage of widowed among Jews is smaller than that for the entire

population, the conjugal condition of the Jews of Latvia is similar to the norm for the whole population. About half (49%) the population of 15 years of age and over are married; somewhat over one-third (37%) are unmarried, and less than one-half of one percent (.47%) are divorced persons.

5. Occupations.—Almost two-thirds (61%) of persons gainfully engaged in the country all are employed in agricultural occupations. Among the Jews, however, fewer than 1% are engaged in agriculture. This radical difference in the distribution of occupations among the Jews is accompanied by variations in the distribution of Jews gainfully employed in the non-agricultural pursuits.

Three-quarters are engaged in commerce and industry, 48% in the former and 27% in the latter. Of the remaining quarter, 7% are engaged in intellectual work, 2.75% in communication and transit, and 14% in miscellaneous and unspecified occupations. The occupational distribution of that part of the total population engaged in non-agricultural pursuits differs radically from the distribution of the Jews. More than one-eighth (12.61%) are engaged in industry, as compared with over one-fourth (26.75%) for the Jewish group. On the other hand, less than one-sixteenth of the whole population is engaged in commerce (48% for the Jews), and only 2.92% in intellectual work (as against 7.38% for the Jews). The Jews have a relatively smaller number (2.72%) in communication and transit occupations than the norm for the whole population (3.52%), and a much smaller proportion (1.77%) in administration and civil service, army and navy, and domestic service, than the proportion for the whole (4.78%).

While almost half the number of Jews in non-agricultural pursuits are engaged in commerce, these constitute only one-sixteenth (6.13%) of the total number of persons in that field, not much more than their percentage to the whole population (5.19%). Jews contribute twice their quota (11%) to industry, and more than twice (13%) to intellectual pursuits.

Of the total number of Jews gainfully employed in the non-agricultural occupations, seven-tenths (69.64%) are men. A similar distribution prevails among Jews in commerce and in industry; but in intellectual work, less than

six-tenths (58%) are men, while in communication and transit almost all are men (97.5%). Proportionately more women (37%) are gainfully employed in non-agricultural occupations among the total population. This condition is due, to a certain extent, to the comparatively large number of non-Jewish women, nearly 26,000, engaged in domestic service. The percentage of women in industry and in intellectual work in the total population is similar to the percentage among Jews, but the proportion of women among Jews engaged in commerce (26%) is much smaller than among the whole number in that field (35.46%); and of the Jews in communication and transit only 2.45% are women, as compared with 11.46% for the entire number in that field.

The ratio of dependents to persons gainfully employed in the non-agricultural pursuits among the Jewish population (3 to 2) is higher than among the total population where the number of dependents almost equals the number employed. The situation is somewhat similar in commerce and in industry, and, among the total population, also in intellectual work; but among the Jewish population, of every 100 in the latter occupations, 45 are gainfully employed and 55 are dependents. In communication and transit, among Jews, the proportions are 27% and 73% respectively, compared with 43% and 57% among the total population.[1]

[1] Of the total number of Jews gainfully employed, 8.49%, were classed as employers; 6.20%, employees; 37.73%, other workers; 8.58%, intellectual workers, 1.62%, army and navy; 35.63%, proprietors; and 1.75%, unknown. Of the total number of persons gainfully employed, 3.77%, were classed as employers; 3.60%, as employees; 67.82%, other workers; 2.39%, intellectual workers; 1.70%, army and navy; 20.14%, proprietors; 0.58%, unknown.

TABLE XLVI

JEWS OF LATVIA, 1897, 1920, 1925

	Total	Jews	Increase or Decrease		P. C. of Jews to Total	P. C. of Increase	
			Total	Jews		Total	Jews
Latvian Provinces of Russia, 1897	1,929,387	142,315	.....	.....	7.38	.....	.....
Republic of Latvia, 1920	1,596,131	79,644	−333,256	−62,671	4.99	−17.27	−44.04
Republic of Latvia, 1925	1,844,805	95,675	+248,674	+16,031	5.19	+15.58	+20.13

TABLE XLVII

Jews of Latvia, Residing in Cities, Towns, and Rural Districts; and in the Provinces, 1925

	Total	Jews	Per Cent	Distribution	
				Total	Jews
Latvia	1,844,805[1]	95,675[2]	5.19	100.00	100.00
Cities	610,235	82,833	13.57	33.08	86.58
Towns	25,923	5,733	22.12	1.40	5.99
Rural Districts	1,208,647	7,109	0.59	65.52	7.43
Riga	337,699	39,459	11.68	18.31	41.24
Livonia	404,834	1,908	0.47	21.94	1.99
Courland	286,650	14,883	5.19	15.54	15.56
Zemgalia	275,940	7,665	2.78	14.96	8.01
Latgalia	539,682	31,760	5.88	29.25	33.20

[1] Including 1,779,593 citizens: 31,668 foreigners (14,064 Lithuanians), 25,487 persons of undetermined citizenship, and 8,057 unknown.

[2] Including 79,752 citizens: 6,633 foreigners (4,799 Lithuanian Jews), 8,374 of undetermined citizenship, and 916 unknown.

TABLE XLVIII

Jews of Latvia, by Sex and Age

A. Number

Age Groups	Total Population			Jews		
	Total	Males	Females	Total	Males	Females
All Ages	1,844,805	859,957	984,848	95,675	44,664	51,011
0–16	517,915	259,944	257,971	29,847	14,960	14,887
17–44	782,670	353,207	429,463	41,065	17,314	23,751
45 or over	525,200	240,227	284,973	23,761	11,974	11,787
Unknown	19,020	6,579	12,441	1,003	417	586

B. Distribution and Percentages

	Distribution						Females Per 100 Males	
	Total Population			Jews				
	Total	Males	Females	Total	Males	Females	Total	Jews
All Ages	100.00	100.00	100.00	100.00	100.00	100.00	115	114
0–16	28.07	30.23	26.19	31.19	33.49	29.18	99	100
17–44	42.43	41.07	43.61	42.92	38.77	46.56	122	137
45 or over	28.47	27.93	28.94	24.83	26.81	23.11	119	98
Unknown	1.03	.77	1.26	1.06	.93	1.15	189	141

TABLE XLIX

Jews of Latvia of 5 Years of Age or Over, Able to Read or Write, 1925

A. Number

Age Groups	Total Population						Jews					
	Able to Read			Able to Write			Able to Read			Able to Write		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
All Ages	1,353,876	646,226	707,650	1,244,663	620,838	623,825	72,367	34,474	37,893	71,385	34,068	37,317
5–14	189,923	96,482	93,441	182,865	92,621	88,244	13,410	6,621	6,789	13,311	6,559	6,752
15–49	846,619	400,130	446,489	811,499	393,584	417,915	46,090	20,414	25,676	45,808	20,290	25,518
50 and Over	308,160	146,456	161,704	246,332	131,903	114,429	12,297	7,163	5,134	11,731	6,957	4,774
Unknown	11,174	3,158	6,016	5,940	2,730	3,237	570	276	294	535	262	273

B. Percentage of Total Number of Persons in Groups

All Ages	80.41	83.09	78.12	73.93	79.82	68.87	83.14	85.60	81.03	82.01	84.59	79.80
5–14	66.47	67.59	65.36	64.00	64.89	61.73	79.71	78.79	80.64	79.13	78.06	80.20
15–49	87.53	90.66	84.90	83.90	89.18	79.47	90.39	91.86	89.26	89.84	91.31	88.71
50 and Over	74.86	78.26	72.03	59.84	70.49	50.97	67.47	77.59	57.07	64.36	75.36	53.07
Unknown	58.75	48.00	48.36	31.23	41.50	26.02	56.83	66.19	50.17	53.34	62.83	46.59

TABLE L

P. C. of Jewish Children of School Age Attending Schools, by Districts, 1920–1925

	1920		1925	
	Total	Jews	Total	Jews
Latvia	31.22	54.63	58.85	76.97
Riga	62.44	67.55	78.79	80.02
Livonia	42.09	60.34	64.67	70.59
Courland	35.92	63.21	65.63	77.57
Zemgalia	32.73	42.48	63.02	77.19
Latgalia	14.48	43.46	44.02	73.67

TABLE LI

Conjugal Condition of Jews of Latvia of Fifteen Years of Age or Over, 1925

	Number		Distribution	
	Total	Jews	Total	Jews
Latvia	1,397,891	70,217	100.00	100.00
Unmarried	527,779	26,630	37.75	37.93
Married	695,895	35,890	49.78	51.11
Widowed	154,177	6,088	11.03	8.67
Divorced	6,514	326	0.47	0.46
Unknown	13,526	1,283	0.97	1.83

TABLE LII

Jews of Latvia Gainfully Employed, 1925, in Percentages

Occupations	Distribution		Percentage of Jews to Total
	Total	Jews	
Agricultural	61.00	.91	0.08
Non-Agricultural	39.00	99.09	13.18
Commerce	15.71	48.52	6.13
Industry	32.33	27.00	11.00
Intellectual Work	7.47	7.44	13.11
Communication and Transit	9.03	2.75	4.01
Other and Unspecified	35.46	14.29	5.31

TABLE LIII

Jews of Latvia Gainfully Employed and their Dependents, 1925 by Sex and Occupation

A. Number

Occupations	Total Population					Jews				
	Employed and Dependents	Employed			Dependents	Employed and Dependents	Employed			Dependents
		Total	Male	Female			Total	Male	Female	
All Occupations	1,844,805	1,123,392	588,899	534,493	721,413	95,675	37,371	26,007	11,364	58,304
Agriculture	1,125,255	767,268	364,859	402,409	357,987	867	441	289	152	426
Non-Agricultural	719,550	356,124	224,040	132,084	363,426	94,808	36,930	25,718	11,212	57,878
Industry	232,607	124,920	89,119	35,801	107,687	25,598	10,907	8,011	2,896	14,691
Commerce	113,015	54,114	34,926	19,188	58,901	46,003	17,492	12,944	4,548	28,511
Communication and Transit	64,944	27,853	24,662	3,191	37,091	2,606	695	678	17	1,911
Administration of State and Civil Service	28,410	14,554	11,625	2,929	13,856	120	47	34	13	73
Army and Navy	22,905	19,040	18,392	648	3,865	640	607	607	.....	33
Domestic Service	36,635	28,910	3,189	25,721	7,725	930	674	64	610	256
Intellectual Work	53,818	26,890	13,255	13,635	26,928	7,058	3,204	1,864	1,340	3,854
Other Occupations and Not Specified, Unknown	167,216	59,843	28,872	30,971	107,373	11,853	3,304	1,516	1,788	8,549

B. Percentage and Distribution

Occupations	Percentage of Jews to Total					Distribution									
						Total Population					Jews				
	Employed and Dependents	Employed			Dependents	Employed and Dependents	Employed			Dependents	Employed and Dependents	Employed			Dependents
		Total	Male	Female			Total	Male	Female			Total	Male	Female	
All Occupations	5.19	3.33	4.42	2.13	8.08	100.00	60.90	52.42	47.58	39.10	100.00	39.06	69.59	30.41	60.94
Agriculture	0.08	0.06	0.08	0.04	0.12	61.00	68.19	47.55	52.45	31.81	.91	50.87	65.53	34.47	49.13
Non-Agricultural	13.18	10.37	11.48	8.49	15.93	39.00	49.49	62.91	37.09	50.51	99.09	38.95	69.64	30.36	61.05
Industry	11.00	8.73	8.99	8.09	13.64	12.61	53.70	71.34	28.66	46.30	26.75	42.61	73.45	26.55	57.39
Commerce	40.71	32.32	37.06	23.70	48.40	6.13	47.88	64.54	35.46	52.12	48.08	38.02	74.00	26.00	61.98
Communication and Transit	4.01	2.50	2.75	0.53	5.15	3.52	42.89	88.54	11.46	57.11	2.72	26.67	97.55	2.45	73.33
Administration of State and Civil Service	0.42	0.32	0.29	0.44	0.53	1.54	51.23	79.87	20.13	48.77	.13	39.17	72.34	27.66	60.83
Army and Navy	2.79	3.19	3.30	....	0.85	1.25	83.13	96.60	3.40	16.87	.67	94.84	100.00	....	5.16
Domestic Service	2.54	2.33	2.01	2.37	3.31	1.99	78.91	11.03	88.97	21.09	.97	72.47	9.50	90.50	27.53
Intellectual Work	13.11	11.92	14.06	9.83	14.31	2.92	49.96	49.29	50.71	50.04	7.38	45.40	58.18	41.82	54.60
Other Occupations Not Specified, Unknown	7.09	5.52	5.25	5.77	7.96	9.04	35.79	48.25	51.75	64.21	12.39	27.87	45.88	54.12	72.13

SUPPLEMENT F

The Jews of Lithuania—Census of 1923

1. Number and Distribution.—According to the first census, taken on September 17, 1923, a total of 153,743 Jews reside in Lithuania[1]. Of these, almost two-thirds (63.5%) live in cities[2]; almost one-third (31%) in small towns, and reside in Lithuania. Of these, almost two-thirds (63.5%) live in cities; almost one-third (31%) in small towns, and over 5% in rural districts. The distribution of the total population is, of course, entirely different, over three-quarters (76.81%) living in rural districts. The Jews constitute 7.65% of the population of the country, 32% of the inhabitants of large cities, 29% of those of the small towns, and 0.5% of those in the rural districts.

2. Age and Sex.—In age distribution, the Jews do not differ from the population as a whole. Almost one-third (31.45%) of the total number of Jewish males and over 27% of the total of Jewish females, are of the ages of 14 years or under; there are relatively more females (49%) than males (43%) in the group 15 to 44 years of age, whereas each sex has about the same percentage of persons of 45 or over.

In general, the sex distribution among the Jews differs but slightly from the norm for the whole population, there being for each 100 males among the Jews, 109 females, as compared with 100 to 110 ratio for the entire country. There are great differences, however, in all the age groups. Among Jewish children 14 years or under, the males outnumber the females, there being but 95 girls for every 100 boys (among the total population, 99 girls); among Jews of the ages of

[1] In addition to the 153,743 native Jews, 1,369 foreign Jews (767 men and 602 women) were domiciled in the country on the date of the census. There were also 54 persons (36 men and 18 women) of non-Jewish nationality but of Jewish religion, who are also not included in the figure given in the text; on the other hand, 27 Jews (14 men and 13 women) who claimed to be non-Jewish by religion, are included in the figure given in the text. We may also add that, on the date of the census, there were enumerated 155 Karaites (67 men and 88 women), 8 of whom claimed to be Jewish by nationality (4 men and 4 women).

[2] Including the following three cities having, each one, 5,000 Jews or over: Kauna, 92,446 (48,506 men and 43,940 women), 25,044 Jews (12,319 men and 12,725 women); Panevezio, 19,197 (9,165 men and 10,032 women), 6,845 Jews (3,227 men and 3,618 women); and Siauliu, 21,387 (10,746 men and 10,641 women), 5,338 Jews (2,582 men and 2,756 women).

15 to 44, there are 123 women (among the total population, 117 women); and among Jews of 50 years and over, 102 women (among the total population, 112 women), for every one hundred men.

3. Literacy.—Considering the population as a whole, we find that barely two-thirds (62.52%) of all persons 5 years of age or over, can read and write; the Jewish percentage is higher (67.73). This superiority is found in the two age groups 5–14 and 15–49, but is absent in the group 50 years and over because of the low degree of literacy (33.89%) among Jewish females in that group, as compared with the norm for all females of the same ages (44.12%). The Jews show a very small percentage (3.09%) who can read only, compared with the percentage (23.24%) for the whole population, almost one-fourth of the total number of persons 5 years of age or over.

Literacy is highest, in both the whole population (75.05%) and among the Jews (78.33%) in the 15 to 49 age group; it is lowest for the whole population (43.77%) in the 5 to 14 group, but among the Jews in the 50 or over group (46.75%).

4. Conjugal Condition.—In respect of conjugal condition, the Jews of Lithuania have a proportionately larger number of married persons, over half the Jews of 15 years of age or over (50.57%) being in this class, as compared with 45.52%, the norm for the whole population. Divorced persons constitute only .39% of the total number of Jews, proportionately over one-third less than the norm for the whole population (.62%).

5. Occupations.—The population of Lithuania is more agricultural than that of Latvia, over three-quarters (78.95%) of all persons gainfully employed in Lithuania being engaged in agricultural pursuits as compared with less than two-thirds (61%) for Latvia. This difference holds good, but to a greater degree, insofar as the Jews of the two countries are concerned. More than one-twentieth (5.96%) of the Jews of Lithuania are engaged in agriculture, compared with less than one-hundredth (.91%) of the Jews of Latvia.

Of the Jews of Lithuania in non-agricultural pursuits (94%), less than one-third (31.90%) are in commerce, while almost one-fourth (22.98%) are in industry; the remainder

are employed in public works (5.30%), communication and transit (2.98%) and other occupations (36.84%). In the total population, industry engages the largest percentage (29.23%) of those in non-agricultural pursuits, only a little over one-tenth (11.15%) being engaged in commerce, smaller even than the number employed on public works (15.32%); the proportion in the field of communication and transit is 4.49% and the percentage in other occupations is 39.79%. The classification "other occupations" includes professionals, army, domestic service, and unspecified.

Compared with their percentage of the population (7.58%) the Jews contribute over ten times their quota (77%) to commerce, three times their quota (21%) to industry, almost two and one-half times (18%) their quota to communication and transit and almost one-quarter more (9%) than their quota to public works.

As is the case for the whole population, the number of Jews gainfully employed is about evenly divided between the sexes. This division, however, does not hold good in the various occupations. One-third of the Jews in commerce (33%), over one-fourth of those in industry (26%), almost one-fifth (18%) of those in public works, and only a negligible proportion (.13%) of those in communication and transit, are women; the average is raised, however, by the large proportion (87.67%) of women in "other occupations." Among the total population, the ratio of women in commerce is similar to that of Jewish women in that field; it is, however, larger in industry and in communication and transit, and smaller in public works.

The Jews gainfully employed have a relatively greater number of dependents than the norm for the entire population. The 83,791 Jews gainfully employed support 69,952 other persons, a ratio of 55 to 45, whereas the number dependent on the 1,379,132 workers in the population as a whole is 649,839, making a ratio of employed to dependents of 68 to 32.

TABLE LIV

Jews of Lithuania Residing in Cities, Towns, and Rural Districts, 1923

	Number		P. C. of Jews to Total	Distribution	
	Total	Jews		Total	Jews
Lithuania	2,028,971	153,743	7.58	100.00	100.00
Cities	302,934	97,618	32.22	14.93	63.49
Small Towns	167,649	48,087	28.68	8.26	31.28
Villages	1,558,388	8,038	.52	76.81	5.23

TABLE LV

Jews of Lithuania, by Sex and Age, 1923

Age	Number				Distribution				Number of Females Per 100 Males	
	Total		Jews		Total		Jews			
	Males	Females	Males	Females	Males	Females	Males	Females	Total	Jews
All ages	967,560	1,061,411	73,547	80,196	100.00	100.00	100.00	100.00	110	109
0–14	314,696	310,308	23,132	22,086	32.52	29.24	31.45	27.54	99	95
15–44	438,364	511,176	32,121	39,401	45.31	48.16	43.68	49.13	117	123
45 and over	214,201	239,394	18,262	18,655	22.14	22.55	24.83	23.26	112	102
Unknown	299	533	32	54	0.03	0.05	0.04	0.07	178	169

TABLE LVI

Conjugal Condition of the Jews of Lithuania of Fifteen Years or Over, 1923

	Number		Distribution	
	Total	Jews	Total	Jews
Persons 15 years and over	1,403,967	108,525	100.00	100.00
Unmarried	610,149	42,011	43.46	38.71
Married	639,197	54,883	45.52	50.57
Widowed	136,013	10,344	9.69	9.53
Divorced	8,673	421	.62	.39
Unknown	9,935	866	.71	.80

TABLE LVII

Jews of Lithuania of 5 Years of Age or Over, Able to Read and Write, 1923

A. Number

Age Groups	Total Population						Jews					
	Able to Read and Write			Able to Read Only			Able to Read and Write			Able to Read Only		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
All Ages.....	1,133,821	549,793	584,028	421,392	132,147	289,245	94,360	47,318	47,042	4,301	2,143	2,158
5–14.....	179,224	89,623	89,601	43,830	18,376	25,454	18,694	9,323	9,371	707	407	300
15–49.....	775,535	367,405	408,130	268,409	73,877	194,532	61,781	29,178	32,603	2,103	965	1,138
50 and over....	178,542	92,569	85,973	108,957	39,864	69,093	13,822	8,793	5,029	1,487	771	716
Unknown.....	520	196	324	196	30	166	63	24	39	4	....	4

B. Percentage of Total Number of Persons in Age Groups

All ages.....	62.52	56.82	55.02	23.24	13.66	27.25	67.73	64.34	58.66	3.09	2.91	2.69
5–14.....	43.77	43.54	43.99	10.70	8.93	12.50	60.72	59.84	61.62	2.29	2.61	1.97
15–49.....	75.05	76.92	73.44	25.97	15.47	35.01	78.33	81.83	75.44	2.66	2.71	2.63
50 and over....	48.29	52.93	44.12	29.47	22.79	35.46	46.75	59.72	33.89	5.03	5.24	4.83
Unknown.....	62.50	65.55	60.79	23.55	10.03	31.14	73.25	75.00	72.22	.46	....	7.41

TABLE LVIII

Jews of Lithuania Gainfully Employed, 1923

A. Number

Occupations	Total Population			Jews		
	Total	Male	Female	Total	Male	Female
All Occupations	1,379,132	661,724	717,408	83,791	42,281	41,510
Agricultural	1,088,816	512,638	576,178	4,996	2,659	2,337
Non-agricultural	290,316	149,086	141,230	78,795	39,622	39,173
Commerce	32,429	21,573	10,856	25,132	16,881	8,251
Industry	84,863	56,689	28,174	18,107	13,414	4,693
Public Works	44,471	38,325	6,146	4,180	3,430	750
Communication and Transit	13,041	11,741	1,300	2,348	2,318	30
Other	115,512	20,758	94,449	29,028	3,579	25,449

B. Percentage and Distribution

Occupations	Percentage Jews to Total			Distribution					
				Total Population			Jews		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
All Occupations	6.08	6.39	5.79	67.97[1]	47.98	52.02	54.50[1]	50.46	49.54
Agricultural	0.46	0.52	0.41	78.95	47.08	52.92	5.96	53.22	46.78
Non-agricultural	27.14	26.58	27.74	21.05	51.35	48.65	94.04	50.28	49.72
Commerce	77.50	78.25	76.01	11.17	66.52	33.48	31.90	67.17	32.83
Industry	21.34	23.66	16.66	29.23	66.80	33.20	22.98	74.08	25.92
Public Works	9.40	8.95	12.20	15.32	86.18	13.82	5.30	82.08	17.94
Communication and Transit	18.01	19.74	2.31	4.49	90.03	9.97	2.98	98.72	0.13
Other	25.13	17.24	26.86	39.79	17.97	82.03	36.84	12.33	87.67

[1] Percentage of number gainfully employed plus dependents.

TWENTY-THIRD ANNUAL REPORT OF THE AMERICAN JEWISH COMMITTEE

OFFICERS AND EXECUTIVE COMMITTEE

Officers

President, CYRUS ADLER

JULIUS ROSENWALD, IRVING LEHMAN } *Vice-Presidents*

Executive Committee

CYRUS ADLER (1931) ..... Philadelphia, Pa.
JAMES H. BECKER (1931) ..... Chicago, Ill.
DAVID M. BRESSLER (1931) ..... New York, N. Y.
LEO M. BROWN (1932) ..... Mobile, Ala.
FRED N. BUTZEL (1932) ..... Detroit, Mich.
BENJAMIN N. CARDOZO (1933) ..... New York, N. Y.
JAMES DAVIS (1932) ..... Chicago, Ill.
ABRAM I. ELKUS (1930) ..... New York, N. Y.
ELI FRANK (1931) ..... Baltimore, Md.
HENRY ITTELSON (1931) ..... New York, N. Y.
LOUIS E. KIRSTEIN (1931) ..... Boston, Mass.
MAX J. KOHLER (1932) ..... New York, N. Y.
HERBERT H. LEHMAN (1933) ..... New York, N. Y.
IRVING LEHMAN (1932) ..... New York, N. Y.
JAMES MARSHALL (1933) ..... New York, N. Y.
MILTON J. ROSENAU (1932) ..... Cambridge, Mass.
JULIUS ROSENWALD (1933) ..... Chicago, Ill.
HORACE STERN (1930) *Chairman* ..... Philadelphia, Pa.
LEWIS L. STRAUSS (1933) ..... New York, N. Y.
SOL M. STROOCK (1931) ..... New York, N. Y.
CYRUS L. SULZBERGER (1933) ..... New York, N. Y.
FELIX M. WARBURG (1933) ..... New York, N. Y.
MORRIS WOLF (1933) ..... Philadelphia, Pa.

Secretary

Morris D. Waldman

Assistant Secretary

Harry Schneiderman

171 Madison Avenue, N. E. Cor. 33rd Street,
New York City

Cable Address, "WISHCOM, New York."

TWENTY-THIRD ANNUAL MEETING

NOVEMBER 10, 1929

The Twenty-third Annual Meeting of the American Jewish Committee was held at the Hotel Astor, New York City, on Sunday, November 10, 1929. Doctor Cyrus Adler, Vice-President and Chairman of the Executive Committee, called the meeting to order, stating that he had been requested by the Executive Committee to preside, owing to the death of the President, Louis Marshall.

The following members were present:

District

II. Nathan Cohn, Nashville.

VII. James Davis, Bernard Horwich, Julian W. Mack, Julius Rosenwald, Chicago.

IX. Cyrus Adler, B. L. Levinthal, Morris Rosenbaum, Horace Stern, Philadelphia.

X. Albert Berney, Baltimore.

XI. David A. Lourie, A. C. Ratshesky, Felix Vorenberg, Boston; Henry Lasker, Springfield; Isidore Wise, Hartford; Edward M. Chase, Manchester; Archibald Silverman, Providence; Nestor Dreyfus, New London.

XII. Ben Altheimer, Herman Bernstein, Nathan Bijur, David M. Bressler, Elias A. Cohen, William Fischman, Lee K. Frankel, Henry Ittleson, Max J. Kohler, Jacob Kohn, Arthur K. Kuhn, Irving Lehman, William Liebermann, Alexander Marx, Bernard Semel, Joseph Silverman, I. M. Stettenheim, Lewis L. Strauss, Sol M. Stroock, Cyrus L. Sulzberger, Israel Unterberg, Ludwig Vogelstein, Felix M. Warburg, New York City.

XIII. Moses F. Aufsesser, Albany; Joseph L. Fink, Eugene Warner, Herman Wile, Buffalo; Henry M. Stern, Rochester; Benjamin Stolz, Syracuse.

XIV. Joseph B. Perskie, Atlantic City; A. J. Dimond, East Orange; William Newcorn, Plainfield; Isaac W. Frank, Pittsburgh.

Members-at-Large: Louis Bamberger, Newark; James H. Becker, Chicago; David A. Brown, Stanley M. Isaacs, New York City; Eli Frank, Baltimore; Louis Kirstein, Milton J. Rosenau, Boston; Victor Rosewater, Philadelphia; Frederic W. Wile, Washington, D. C.

Delegates from Organizations:

Hadassah: Miss Emily Solis-Cohen, New York City.

Hebrew Sheltering and Immigrant Aid Society of America: John L. Bernstein, Harry Fischel, Abraham Herman, Jacob Massel, Albert Rosenblatt, New York City.

Independent Order Brith Abraham: Max L. Hollander, Nathan D. Perlman, Max Silverstein, New York City.

Independent Order Brith Sholom: William M. Lewis, Philadelphia.

Independent Order Free Sons of Israel: Solon J. Liebeskind, New York City.

National Council of Jewish Women: Mrs. Estelle M. Sternberger, New York City.

United Roumanian Jews of America: Bennett E. Siegelstein, Herman Speier, New York City.

Women's League of the United Synagogue of America: Mrs. Samuel Spiegel, New York City.

Zionist Organization of America: Philip Wattenberg, New York City.

Appointment of Committees

The President appointed the following Committees:

On Auditing the Accounts of the Treasurer, Morris Rosenbaum and Bernard Horwich.

On Canvassing the Ballots for District Members, Victor Rosewater and Archibald Silverman.

On Nominations, David M. Bressler, Chairman; Lewis L. Strauss, Eli Frank, David A. Lourie and James H. Becker.

Presentation of Annual Report

The Executive Committee presented its report for the past year.

Mr. Rosenwald expressed the opinion that that part of the report dealing with Palestine, in the section devoted to a review of the condition of Jews abroad, was disproportionately long.

Mr. Rosewater moved that the report be accepted and approved, subject to revision by the Chairman.

Mr. Ittleson moved an amendment that revision be made by the Executive Committee.

Discussion on the motion and amendment was participated in by Messrs. Sulzberger, Warburg, William M. Lewis, Irving Lehman, Mack, Perskie, Archibald Silverman and Frederic William Wile. After discussion, the motion as amended was carried.

Immigration and Naturalization

Mr. William Liebermann called attention to a statement on the subject of immigrant identification cards which appears on pages 19 to 24 of the printed report of the Twenty-second Annual Meeting of the Committee, in which the fear was expressed that the order for the issuance of such cards "may lead to further encroachment not only upon the rights of immigrants but also of naturalized and possibly native-born citizens," because it may be an opening wedge for the introduction of a general registration of aliens. Mr. Liebermann stated that when the identification card system went into effect on July 1, 1928, he wrote a letter regarding it to the Honorable Ogden L. Mills, Under-Secretary of the Treasury. Thereupon the Honorable James J. Davis, Secretary of Labor, in a letter to Mr. Mills dated July 6, 1928, denied that the identification card plan has any of the features of a registration scheme, and that the plan was intended to benefit immigrants by facilitating the production of proof of their legal admission.

Mr. Max J. Kohler stated that he prepared the statement on the subject of identification cards in last year's annual report and that he knows that immigrants who arrived in the United States since July 1, 1929. are required to keep these cards and that failure to produce them when asked to do so by immigration officials places upon the immigrants the burden of proving their legal admission.

It was suggested that the matter be looked into further by the Executive Committee.

Conditions in Roumania

Mr. Siegelstein, a delegate from the United Roumanian Jews of America, of which he is president, stated that he wished to report regarding the relations between that body and Mr. Charles A. Davila, the new Roumanian Minister to the United States. Upon the arrival of the Minister, on October 23rd, the United Roumanian Jews of America presented to him an address regarding anti-Jewish excesses which had recently been reported in the press. A committee of the organization which called upon Mr. Davila at his request was assured by him that the Roumanian Government would punish those responsible for the alleged execsses and do everything possible to prevent any recurrence of them. In anticipation of the meeting of the American Jewish Committee, Mr. Siegelstein communicated with the Roumanian Legation, asking for a message which he could submit to the Committee and he received, yesterday, a telegram from the counsellor of the Legation, transmitting a statement of the Minister to the effect that he had requested the government to inquire further into the matter of the excesses, and assuring the Jews of America that they may have confidence that such occurrences will not remain unpunished, and that in spite of great difficulties with which the government had to contend, the Roumanian Premier will know how to deal with the situation so that similar incidents are not repeated. Mr. Siegelstein concluded by stating that this morning he received word from Premier Maniu containing reassurances that those responsible for the excesses would be punished, and that a special committee had been appointed to exercise surveillance over those who are believed to have instigated the excesses, especially Professor Cuza.

Elections

The Committee on Nominations recommended the election of the following:

For Officers:

President: Cyrus Adler.
Vice-Presidents: Julius Rosenwald and Irving Lehman.

For members of the Executive Committee to serve for three years from January 1, 1930:

Julius Rosenwald	Horace Stern
Lewis L. Strauss	Cyrus L. Sulzberger

Doctor Adler requested Mr. Rosenwald to take the chair. Mr. Rosenwald said:

"You have heard the report of the Nominating Committee. The Chairman would like to ask the privilege of seconding the nomination of Doctor Cyrus Adler as President. This is one time when I regret the extreme limits of my ability to say what I would like to say. I think every member here will agree with me that we are extremely fortunate in having Doctor Cyrus Adler to take the helm of this organization at this critical time. He is a man who has been connected with the organization from its inception, and not only has he been tremendously interested in it, but he was the right-hand man of our departed leader. He has served as Chairman of the Executive Committee for many years and you all know how ably he has served. In the great event that took place in Paris when Mr. Marshall, Judge Mack and Doctor Adler and others were in Europe, he represented the American Jewish Committee in the principal work that the American Jewish Committee has ever done. I say that, with due regard for the many good things that the Committee has done. He did one of the greatest services to the Jews of the world in representing this Committee and in helping to have adopted the Minority Treaties, which are serving the world so well. Therefore, I take the greatest pleasure in seconding the nomination of Doctor Cyrus Adler."

It was regularly moved and seconded that the Secretary be requested to cast one ballot for the nominees of the Committee on Nominations, which he did, and announced the election of the several nominees.

Doctor Adler said:

"I am very much moved by the unanimity of your action. I can only think that you have done the regular thing. Mr. Rosenwald's remarks will not make me think that I did so many of the important things that he said. I only tried to do things in a very modest way. I have no illusion as to my capacity to do anything like that which Mr. Marshall did for this Committee, but if I can in any way—in any slight way—carry on his work, I shall be more than grateful. But I do want to say this to you, that I shall not even attempt to do the many things for this Committee that he did. I shall count upon not only the members of the Executive Committee, but every mem-

ber of the General Committee doing a great deal more than they have done in the past. Each one should regard himself as free to furnish to the office of this Committee such information as he thinks we require, and should always feel free to criticize any acts of the Committee or of its officers. Moreover, the Executive Committee itself shall agree to do a very considerable part of the work which heretofore fell to the President. I know, probably better than anybody, how many things we allowed Mr. Marshall to do that a good many of us ought to have done ourselves; he was always so ready that we stood aside. Recognizing the great responsibility which you have placed upon me, I accept it for a year, feeling sure that I can count upon your undivided support.'

The Secretary was requested to cast one ballot for the nominees for membership-at-large, suggested by the Executive Committee in its annual report, which he did, and announced the election of the several nominees.

Report of Tellers

The Tellers reported that they had canvassed the ballots cast for district members, and that the candidates of the Committee appointed to nominate persons to fill existing vacancies, or to succeed members whose terms had expired, had received a plurality of the votes cast, and were, therefore, elected to membership. (For the names of those members elected see page 325).

Report of Auditing Committee

The Committee on Auditing the Accounts of the Treasurer reported that it had duly audited these accounts and had found them to be correct.

Memorial Services in Honor of Louis Marshall

The President announced that memorial services in honor of the late President of the Committee had been arranged jointly by the Jewish Theological Seminary of America, Congregation Emanu-El of New York City, and the American Jewish Committee, of which organizations he had been president during his lifetime. The memorial services are to be held at 4.30 o'clock this afternoon, at Temple Emanu-El, 1 East 65th Street, New York. The President said that many of those who are taking part in the services felt that they will be a very imperfect memorial to Mr.

Marshall, and will certainly not be the only memorial they hope to create. Mr. Marshall had a great many things close to his heart; he did a great deal of public work, as everyone knows. But during the past fifteen, or perhaps twenty, years of his life, there was probably nothing to which he gave more time or more of himself than the work of this Committee; and during these years, he applied, as it were, every bit of knowledge, every bit of power, every bit of influence that he acquired in the practice of his profession, and the standing that he secured, to the work of the Committee for the benefit of the Jewish people. There was probably only one thing that had a higher place in his affections, and that was a dream that he had of uniting the Jewish people everywhere for one common cause, namely, the preservation of Judaism.*

At the suggestion of Mr. Bressler, the President directed the Secretary to send a communication of good-will and friendship, and hope for a speedy recovery, to the Treasurer of the Committee, Colonel Isaac M. Ullman,** who has been seriously ill.

Upon motion, adjourned.

ANNUAL REPORT OF THE EXECUTIVE COMMITTEE

To the Members of the American Jewish Committee:

We are meeting today in the shadow of a great loss. Louis Marshall, the leader of your Committee, has been translated to the Academy on High.

He went to Europe on August 2nd, proceeded to Zurich, and in cooperation with others, succeeded in achieving an aim for which he had striven a number of years, the consummation of the enlarged Jewish Agency for Palestine. Throughout the journey and the meetings, he exhibited his customary health and vigor. The ovation accorded him when he appended his signature to the Constitution of the

*The program of the memorial services at Temple Emanu-El, New York City, and the text of the addresses delivered, as also the address of Judge Horace Stern at memorial exercises held in Philadelphia on December 15, 1929, will be found on pp. 85–120 of the 23rd Annual Report of the Committee.

**Colonel Ullman died on January 28, 1930.

Agency was a deserved tribute to the forcefulness and wisdom of his leadership. Less than thirty-six hours after this dramatic event, he fell ill and, in spite of the highest medical and surgical skill and the cooperation of his own courageous spirit, he succumbed on September 11th.

On Sunday, September 15th, your Executive Committee convened in extraordinary session and adopted the following minute:

> The Executive Committee of the American Jewish Committee records, with profound sorrow and a sense of irreparable loss, the death on Wednesday, September 11, 1929, at Zurich, Switzerland, of its President, LOUIS MARSHALL. He had a great career at the Bar. He was one of the foremost constitutional lawyers of his time. On difficult and intricate questions involving interpretation of the Constitution of the United States and of various of the States his advice was frequently sought by legislators and by jurists. He argued hundreds of leading cases, many of them bearing upon the constitutionality of important laws, such as those concerning legislative price-fixing, bonuses for war veterans, inheritance and special franchise taxes, compensation for injuries in industry, regulation of private banks, alien immigration, the ownership of land by Japanese, the segregation of negroes, the naturalization of Asiatics, the abolition of private and parochial schools. A number of these involving great time, labor and expenditure of money on his part, he took up as a matter of justice and without remuneration from his clients.
>
> He sat in three consecutive Conventions for the Revision of the Constitution of the State of New York, being elected a delegate in 1890, 1894 and in 1913. He was named by Governor Charles E. Hughes in 1908 Chairman of the State Immigration Commission, whose findings resulted in substantial protection against the exploitation of immigrants. For over twenty years he was Chairman of the Committee on Amendments of the Law of the New York City Bar Association.
>
> When the difficulties between labor and capital became acute he was requested by both sides to adjust them. He was the mediator in the cloakmakers' strike in New York in 1910 and prepared a protocol which was the basis of many subsequent strike settlements. He was a member of the arbitration committee which settled the New York clothing workers' strike in 1919, Chairman of the Committee to fix the price of bread, and rendered other like public services.
>
> He was ardently devoted to Judaism, of a deeply religious nature, and held an earnest belief, which he constantly translated into action, that Jewish education in all its aspects, from the elementary religious and Hebrew school to the higher institutions of learning, was essential in the life of the Jewish people. He supported all movements for religious education, and was especially devoted to the Jewish Theological Seminary of America in New York, of whose

Board of Directors he was Chairman, and to Temple Emanu-El, of which he was President. As he thought that the religious education of Jewish girls had been neglected he especially interested himself in this, and upon the death of his beloved wife he established a fund in her memory to be used for the religious education of Jewish girls. He attributed great importance to all efforts for the upbuilding of the character of Jewish youth and generously gave of himself and his means to institutions engaged in this work, notably the Jewish Welfare Board, which he helped to create.

His private life and tastes cannot here be recorded in detail. He lived simply, devoted to his family. He had a rigorous sense of duty to every obligation he assumed. He had great intellectual power, which exhibited itself not only in his professional life and in his public work, but in his wide reading which, with his power of absorption and retentive memory, formed the background of much of his thinking. He was a lover of all nature, but particularly devoted to trees, and greatly aided all movements for the preservation of the Adirondack forests. He was a generous and discriminating patron of the best of America's landscape artists.

Such an active life and broad culture might well have filled the career of one man, but his colleagues on this Committee know that for nearly a quarter of a century he was devoted to its work and for the best part of the last two decades its unquestioned leader. Louis Marshall, imbued with the ideals of American liberty and the rights of man, constantly pleaded and labored for these wherever he saw injustice or persecution. As a loyal son of the Jewish people he realized that they were especially subject to disabilities and devoted himself to defending them from any infractions of their civil and religious rights and to averting acts which might lead to such infraction, and to this the best part of his thinking, his ability and his boundless energy was consecrated. He was one of the founders of this Committee in 1906 and from that moment until the end he was always at its service. Louis Marshall could follow as well as lead. In the early years of the Committee he was the constant advisor and aide to its then President, Mayer Sulzberger. His first important service on this Committee was in connection with the passport question involving the discrimination principally directed against American citizens of the Jewish faith, but also against others, whereby the Russian Government refused to grant visas to such persons to visit Russia. He began these protests first to the Secretary of State in 1908, and when it appeared, in the course of some years, that by diplomatic action and protest nothing could be accomplished, he joined earnestly in the effort looking to the denunciation of the Treaty of 1832 with Russia under which the Czarist regime claimed the right to make such discrimination. He was influential in creating a public opinion to this end by his powerful address delivered before a meeting of the Union of American Hebrew Congregations and upon other platforms.

In 1911, this Committee having reached the conclusion that the only way in which the last vestige of discrimination against American citizens of the Jewish faith could be removed was by the

abrogation of the Treaty, requested the introduction in Congress of a joint resolution providing for its denunciation. His presentation as representative of this Committee before the House and Senate Committee in which he displayed rare mastery of the history of American treaties and the practices of international law, astonishing to his hearers, powerfully aided in securing the abrogation of that treaty.

In the following year at the annual meeting on November 10, 1912, he accepted the Presidency of the American Jewish Committee, at the retirement of Judge Sulzberger, who had then reached his seventieth year. Thereafter, he was ever watchful of the interests which had been committed to its care. At the close of the Balkan Wars, in 1913, he took steps to endeavor to safeguard the position of the Jews who had been transferred from the Ottoman Empire to other Balkan countries and particularly to Roumania. By pen and by word, to the Presidents of the United States, to the Committees of Congress and to the public at large, he strove for a liberal and humane immigration and naturalization policy, and, while this may have been conditioned somewhat by sympathy with his co-religionists, it was largely determined by his belief in the right of men to move whithersoever they would.

It was to him as President of this Committee that the first request for relief at the outbreak of the World War came, this request being in behalf of the Jews in Palestine, and his action upon that occasion in conjunction with Jacob H. Schiff resulted in the formation of the American Jewish Relief Committee, of which he became President, and with other cooperating Committees, and of the Joint Distribution Committee, of which he was an indefatigable member.

As early as 1915, in looking to the conclusion of the War and in the hope that through it the position of the Jews of Eastern Europe might be improved, he agreed to a formula to be presented to a future Peace Conference: "Full rights for the Jews in all lands, and the abrogation of all laws discriminating against them."

In the early spring of 1919, he proceeded to Paris for the purpose of securing in the Treaties to be entered into clauses to protect the rights of the minorities. Sea travel was to him a great hardship. The residence abroad for nearly five months was a real sacrifice but he was busy from early morning, often through the night, in shaping action which resulted in the inclusion of clauses in the treaties with Germany, Poland, Czecho-Slovakia, Roumania, Jugo-Slavia, Greece, Austria and Bulgaria, and in the requirement to place in their own constitutions clauses for the protection of the rights of all persons "who differ from the majority of the population in race, language, or religion." It was for this broad idea that he labored and this he accomplished. He did not simply seek to protect the Jews, but all men who might as a minority suffer deprivation of their rights because of the arbitrary act of the majority. His labors have already benefited the Jewish people; but Protestants in Catholic countries, Catholics in Protestant countries, German-speaking people in a Slavic country, or Russians in Roumania have equally profited. He asked nothing for the Jews which he did not

seek for every other minority. It was a great conception on behalf of the rights of man and to it he applied all of the knowledge, intelligence, ability and energy which he possessed. And in after years he followed up this first great act by carefully watching the carrying out of these provisions through the Section on Minorities of the Council of the League of Nations and made frequent suggestions to eminent men of the League for strengthening and improving this beneficent act in behalf of the rights of man.

On innumerable occasions and in ways which could not be recorded in this minute he championed greater and lesser causes in which the Jews suffered the deprivation of their rights. He labored indefatigably on behalf of the Jews of Roumania, and of Poland, and was equally emphatic in taking up any cause whether in behalf of college students who were discriminated against, or refugees in ports of Europe, or a single case of an immigrant who was excluded or an alien who was threatened with denial of naturalization.

His last great contribution to the Jewish cause was in connection with Palestine. Always cherishing a deep sentiment for the Holy Land, he had not, until the time of the Balfour declaration in 1917, been convinced that the movement for the resettlement of Palestine held within itself the promise of any great practical result. When, however, Great Britain pledged itself to facilitate the establishment of a national home for the Jewish people, he thought that the undertaking came within the realm of practicability and he advised the American Jewish Committee to give it cordial recognition. Thereafter, in cooperation with the World Zionist Organization, he took careful and methodical steps, first, through the appointment of a Commission with which he ardently labored, and later through the negotiations for the establishment of a body which, joined with the Zionist Organization, would be representative of the Jewish communities of the entire world, to unite them in the upbuilding of Palestine both as a safe and pleasant country in which to dwell and as a center of Jewish cultural and religious renaissance. The last public act of this great life was to append his name to the constitution of the enlarged Jewish Agency which to him meant not only the prospect of the rehabilitation of Palestine, but a united effort of the Jews of the world in the carrying on of all worthy Jewish projects. He was happy in this accomplishment and in the midst of our sorrow we have a feeling of gratitude and exaltation that he was permitted to see that day.

The members of this Committee are deeply sensible of the privilege which they had in being associated with Louis Marshall. Except in the case of a sudden emergency, he always submitted his views to his colleagues; he was a man of strong opinions but he accepted the advice end opinions of others. He encouraged the fullest freedom of opinion and speech among his associates, and, during the many years that he presided over this Committee, he was never known to invoke parliamentary law or to close off discussion until each one had had the opportunity to express himself. But we all recognized that his information on the state of the Jewish world was so wide and so exact, that his views were so fair, and his judg-

ment was so sound that we were proud as colleagues to acknowledge him as leader and to follow him.

We tender to his family our profound and heartfelt sympathy in the great loss which has befallen them and we pray that they will find comfort in the thought that Louis Marshall left behind him an imperishable name, that his deeds are acclaimed by millions the world over and that for many years to come his memory will be enshrined in the hearts of a grateful people.

As the public has already been informed through the press, Mr. Marshall bequeathed a tithe of his estate to a number of institutions, among which he included the American Jewish Committee.

Acting in response to a widespread desire that some public expression be given to the esteem in which Mr. Marshall was held, the Committee joined two other organizations of which he was President—Congregation Emanu-El and the Jewish Theological Seminary of America—in arranging Memorial Services to be held today, after this meeting adjourns. To this all of the organizations with which Mr. Marshall was connected were invited to send representatives.

Your Executive Committee suffered another great loss during the year in the death of Felix Fuld, a member of the Committee for the past thirteen years, and of the Executive Committee since 1922. Mr. Fuld's interest in our work was keen and unflagging. Not only did he himself give generously to our funds, but he also made successful efforts to enlist the support of many others. Following is a minute adopted by your Executive Committee, at its meeting of February 10, 1929, expressing its sorrow over the loss of this friend and co-worker:

The Executive Committee of the American Jewish Committee record with profound sorrow the death, on January 27, 1929, of their colleague and friend, Felix Fuld, of Newark, N. J. A leading merchant, Mr. Fuld was distinguished not only for his integrity, acumen, and vision, but also for his great-hearted attitude towards the thousands of men and women in his employ, to whom he endeared himself. In the midst of his many business activities, he found time to devote his attention to civic affairs, and by his services to the city in which he made his home, and in whose growth and upbuilding he manifested a lively interest, he earned the respect and gratitude of his fellow-citizens, who were deeply saddened by his death. His philanthropic activities were numerous, and his generosity recognized no bounds of race or creed.

As a Jew, the help and guidance he gave to all communal causes were at once wise and generous. He was one of the leaders of his

local community, and those who engaged in nation-wide labors for the benefit of the Jewish people, at home and abroad, always found him ready, by his noble example, to influence that community to assume its proper share of the common burden.

He was especially interested in promoting the physical, intellectual, moral and religious welfare of the Jewish youth, and was notably active in supporting the Young Men's and Women's Hebrew Association movement and the Jewish Welfare Board.

As a member of the Executive Committee of the American Jewish Committee, he displayed a keen interest in all the activities of the Committee, cheerfully rendering personal service and giving liberally of his means to further its objects.

With his bereaved family, his many friends, and his fellow-citizens, we mourn the great loss which all have suffered in the death of this gracious gentleman and noble humanitarian.

Your Committee must also record with sorrow the death of the following Distinct Members:

HARRY S. BINSWANGER, Richmond, Va.
SIMON BINSWANGER, St. Joseph, Mo.
SAMUEL DEUTSCH, Chicago, Ill.
ALFRED W. FLEISHER, Philadelphia, Pa.
HENRY M. GOLDFOGLE, New York City.
DR. MAXIMILLIAN HELLER, New Orleans, La.
MOSES V. JOSEPH, Birmingham, Ala.
EDGAR J. NATHAN, New York City.

The following minutes expressive of the Committee's sense of loss were adopted by your Executive Committee:

HENRY M. GOLDFOGLE OF NEW YORK

The Executive Committee of the American Jewish Committee has learned with deep sorrow of the death, on June 1, 1929, of HENRY M. GOLDFOGLE of New York, a member of the Committee since 1915. Mr. GOLDFOGLE achieved no ordinary success in his chosen field of politics. As a jurist he was known for his perspicacity and impartiality. As a member of the Congress of the United States, for sixteen years, he showed energy and qualities of leadership. He was active and tireless in championing the sanctity of the American passport, dishonored for decades by the Tsarist Government of Russia, and was energetic in supporting the movement initiated by the Committee for the abrogation of the treaty with Russia of 1932. The Committee extends to his family its profound sympathy.

Maximillian Heller of New Orleans

The Executive Committee of the American Jewish Committee has learned with profound sorrow of the death, on March 30, 1929, of the Reverend Dr. Maximillian Heller of New Orleans, La., a member of the Committee since 1919. During his long and active career in the pulpit and in public life, Doctor Heller represented the finest ideals and influenced religious thought through his cultivated intelligence and his uniform toleration for the views of others. He wielded a facile pen and not only possessed a virile style, but what he said was illuminated by scholarly thought, good taste, and sound sense. His interest in everything that pertained to the advancement of the Jewish people was deep and sincere. His death deprives the American Jewish Committee of a staunch and loyal supporter, and the Jewish community of the United States of one of its great spiritual and religious leaders. The Committee extends to his kin its profound sympathy in their bereavement.

Edgar J. Nathan of New York

The Committee has learned with keen sorrow of the death, on June 18, 1929, of Edgar J. Nathan of New York, a member of the Committee since 1922. Mr. Nathan was a leading member of the Bar of the City of New York and was highly respected and admired by his colleagues and by the jurists before whom he appeared in the course of his legal practise. He belonged to the old Sephardic stock and never wavered in his attachment to the Synagogue and its traditions. He was active in philanthropic work in New York City and was beloved by the many co-workers who were charmed by his clear and inspiring intellect and by his genial and friendly nature. Mr. Nathan always maintained a deep interest in the affairs of the American Jewish Committee which has lost in him a faithful supporter. The Committee extends to his widow and children its profound sympathy in their bereavement.

Moses V. Joseph of Birmingham

The Committee has learned with deep sorrow of the death, on May 4, 1929, of Moses V. Joseph of Birmingham,

Ala., a member of the Committee since 1922. Mr. Joseph was a leading merchant in his state and held many positions of trust in the business life of his city. At the same time he took an active part in civic life and in the religious activities of the Jewish community of Birmingham. He followed closely the work of the American Jewish Committee and always responded readily to calls made upon him for cooperation. The Committee extends to his widow and other surviving relatives its sincere condolences in their bereavement.

Simon Binswanger of St. Joseph

The Executive Committee of the American Jewish Committee has learned with deep sorrow of the death of Simon Binswanger of St. Joseph, Mo., who was a member of the General Committee for only a brief time. In his passing, the community in which he lived and of which he was an outstanding citizen, has suffered a severe loss. The Committee extends to his family its profound sympathy.

Harry S. Binswanger of Richmond

The Executive Committee of the American Jewish Committee has learned with deep sorrow of the death of Harry S. Binswanger of Richmond, Va., who was a member of the General Committee for only a brief time before his death. In his passing, the community in which he lived has suffered a severe loss. The Committee extends to his family its profound sympathy.

Samuel Deutsch of Chicago

The Executive Committee of the American Jewish Committee has learned with deep sorrow of the death, on February 6, 1929, of Samuel Deutsch of Chicago, Ill., who only a few months since had been chosen to membership in the Committee. Knowing of his great attachment to constructive Jewish causes, the Committee expected much from his cooperation. Mr. Deutsch's death was a grievous blow to the many Jewish organizations in his city which has benefited for many years from his leadership and generosity.

The Committee extends to his widow and his children its heartfelt sympathy.

Alfred W. Fleisher of Philadelphia

Alfred W. Fleisher, a member of the Committee representing the Philadelphia district, passed away in his fiftieth year on December 25, 1928. He had an honorable and distinguished standing in the business community of Philadelphia, his native city, and was prominently associated with and a generous contributor to the numerous charitable and philanthropic organizations of the city, as well as serving many national causes. He was particularly devoted to the Federation of Jewish Charities of Philadelphia and to the work of the American Jewish Relief Committee.

His most important labors for his City and State were in connection with the government of prisons and prison reform. He was President of the Board of Trustees of the Eastern Penitentiary of Pennsylvania, gave unremitting attention to its government and to its improvement, furnished aid to the prisoners upon their discharge, helped to supply their wants and needs while in confinement, and was instrumental, with the aid of the Governor and the Legislature of Pennsylvania, in the creation of a new and better prison building to take the place of the present one.

These unselfish labors of Mr. Fleisher made him known throughout the City and State for his devotion to this important public cause.

He was a loyal member of the American Jewish Committee and readily responded to any call that was made upon his time or his purse.

The Committee laments the passing away of one of its valued members at so early an age and extends its deepest sympathy to his widow and children in their great bereavement.

Following is a brief account of the most important of the matters to which your Committee has devoted attention during the past year:

A. DOMESTIC MATTERS

1. Immigration

As in preceding years, your Committee watched with keen attention the course of immigration legislation in the Congress of the United States. We believe that a great step forward was taken with the passage of a bill, enacted March 2, 1929 (U. S. Statutes at Large 1512) introduced in the Senate by the Honorable Royal S. Copeland of New York, which legalized the admission of all aliens who had arrived in the country before June 3, 1921, but who had no proof of legal admission, upon the production of proof of entry prior to that date, continuous residence in the United States, good moral character, and not being subject to deportation. This was a step in the direction of fairness and justice toward a large number of aliens who, though no longer subject to deportation because of the five-year limitation on deportation for illegal entry, were, nevertheless, prevented from securing naturalization, because they were unable to produce written evidence of their legal admission, often through no fault of their own.

In our report of last year, we referred to the National Origins provision of the Immigration Law of 1924, a measure which your Committee had opposed as part of the whole quota system, when it was under consideration in Congress. In spite of the fact that President Hoover had definitely expressed his disapproval of this provision, and favored its repeal, resolutions introduced in both Houses of Congress for the repeal of the provision failed of passage.

Mr. Max J. Kohler, Chairman of the Sub-committee on Immigration of this organization, with Mr. Marshall's approval, helped during the current year to devise and to further a plan of some importance for the promotion of naturalization and Americanization in Greater New York, which was sponsored by the "Council on Adult Education for the Foreign Born," of which Dr. John H. Finley is president. Pursuant to this system, the names, addresses and other particulars as to applicants for first papers under the Naturalization Law in Greater New York aggregating about 60,000 per annum, were promptly secured after filing on behalf of the City's educational system, and applicants

were promptly communicated with in English and their own tongue, advising them of the nearest day and night school where they could learn English and related subjects. Further details need not be gone into here. The purpose was to induce them to study the English vernacular then, and not wait till final papers were applied for years later, avoiding superficial attempted cramming at the eleventh hour, and making them more useful at an early day as breadwinners and members of society. The Federation of Jewish Philanthropic Societies of New York City, generously and with broad vision, became one of several organizations to subsidize this plan, and it is intended to introduce it in other sections of the country.

2. Religious and Racial Intolerance

There were few instances in this country of religious and racial intolerance brought to the attention of your Committee during the past year. The Committee felt impelled, however, to register a protest against a theatrical producer who, in the Spring of 1929, announced the forthcoming production in New York City of the Freiburg Passion Play. The President of your Committee addressed a letter of protest to him.

Mr. Marshall's protest was echoed in the Jewish press and pulpit, and a number of Christian clergymen also deplored the production. The Passion Play, however, did not become the public sensation which its producer had expected, and it was taken off the boards long before the announced termination of its "run."

In March last, your Committee's attention was called to an address which had been delivered by a real estate dealer and director of several large corporations in New York City, which was being circulated in pamphlet form. In this address, the speaker referred in a derogatory manner to the growing interest of persons of foreign extraction in the real estate business, and the tendency of some of these persons to change their names because they found those they bear detrimental to them in business. It was obvious that these remarks were directed principally at Jews. Mr. Marshall indicated our resentment of this offensive state-

ment in a letter, of which copies were sent to all the members of the Committee.

Toward the middle of April last, your Committee received a telegram from the President of the Jewish Congregation in Brunswick, Ga., stating that he had been informed that in an advertisement which was then about to appear in connection with a new real estate development, an announcement was to be included to the effect that no property in this tract would be sold to Jews. Mr. Marshall at once telegraphed to the company in question and was informed in reply that the report was wholly unfounded. The President of the Congregation, however, persisted in asserting that it is the company's policy not to sell land in this development to Jews. At that time, Mr. Marshall was also engaged on an appeal to the Supreme Court of the United States involving the question of discrimination in deeds to property on account of race and color, in the District of Columbia, but that court declined to review the decision of a lower tribunal.

Toward the end of May, the Committee on Good-will Between Jews and Christians of the Federated Council of Churches of Christ in America issued an announcement of its plans for future work and a restatement of its principles. Shortly thereafter, the Reverend Doctor Alfred Williams Anthony, a member of that committee, addressed a communication to Mr. Marshall, asking him whether it was true, as had been stated, that he had expressed the opinion that the Committee on Good-will "had the ulterior motive of converting the Jews." This inquiry was followed by correspondence between Mr. Marshall and Dr. Anthony, in which the latter defended the efforts of Christian churches to convert Jews to Christianity. Mr. Marshall took the position that attempts on the part of the churches to persuade Jews to apostasize could only impair the good faith of the Committee on Good-will. He ended his letter by saying that if efforts were concentrated on making Christians better Christians and Jews better Jews, genuine good-will would be ushered into existence automatically. This correspondence was made public and aroused a great deal of discussion in the Jewish and general press. Subsequently, the Committee on Good-will issued a statement

to the effect that it does not favor conversionist efforts by Christian churches, and Dr. Anthony also publicly denied that such was his motive in supporting the Good-will movement.

3. Jewish Fraternities at Universities and Colleges

You will recall that, at your last annual meeting, your Committee referred, in its report, to the correspondence between Mr. Marshall and Dr. W. H. P. Faunce, at that time President of Brown University, on the subject of the establishment of Jewish fraternities at universities and colleges. The Committee had been informed that the University authorities had persistently refused to permit the organization of any Jewish fraternities, even though such fraternities as already existed did not admit Jews to membership. The position of the authorities, as expressed by Dr. Faunce at that time, was that "the establishment of a Jewish fraternity, frankly founded on racial and religious lines, would be of damage to the University itself and a still greater damage to the Jewish students" and "kindle the fires of racial antagonism." Publication of the correspondence between Mr. Marshall and Dr. Faunce stimulated public discussion. Eventually, the Executive Committee of the Corporation of the University adopted a resolution enunciating a policy by which permission was granted for the existence of chapters of national or international fraternities having no racial or sectarian restrictions "even though in fact the majority of the members of such fraternity are of one faith or race."

4. Calendar Reform

Your Committee is closely following the progress of the movement to bring about the reform or simplification of the existing Gregorian calendar. This movement was again brought to public attention through the introduction by the Honorable Stephen G. Porter of Pennsylvania, in the United States House of Representatives, during the last session of the 70th Congress, of a Joint Resolution requesting the President to call, or to send representatives to, an international conference on the simplification of the calen-

dar. This resolution opened with a preamble which, had the resolution been adopted, would have committed the representatives of the United States to such a conference, were one to be called, to sponsoring a scheme of reform under which it was proposed that the year be divided into 13 months of 28 days each, a total of 364 days, plus one "blank" day, which was not to be given the name of any day of the ordinary week, or any date. If adopted, this device would destroy the existing and immemorially fixed periodicity of the Jewish Sabbath by causing it to fall on different days from year to year. It was against this proposal that leading European rabbis had protested in 1925 before the Special Committee of Inquiry on the Reform for the Calendar, appointed by the Advisory and Technical Committee for Communications and Transit of the League of Nations. The Porter Resolution was referred to the Committee on Foreign Affairs of the House of Representatives, which held hearings at which several rabbis and spokesmen for several Christian denominations appeared and protested against the "blank" day feature in the proposed scheme of calendar reform, on the ground that its adoption would confront observers of the Seventh-Day Sabbath all over the world with the dilemma either of keeping the Sabbath on different days of the week from year to year and thus suffering material losses or of refraining from keeping the Sabbath, thereby violating their conscience—a situation which, it was feared, would result in the virtual destruction of the Sabbath. The rabbis who appeared at the hearings insisted that the resolution be so amended as (1) to eliminate that part of the preamble which favored a 13 month 28 day plan, and, (2) to provide that the American representatives to an international conference, should one be held, be instructed not to favor any simplification employing the "blank" day device. The Honorable Sol Bloom, a member of the Committee on Foreign Affairs, took an active part in securing a modification of the Porter Resolution, and was supplied by your Committee with information regarding the steps which had been taken by the League of Nations to discuss the proposed simplification of the calendar. Your Committee also sent representatives to a conference called by the Reverend Doctor Moses Hyamson of New York City, to institute an

organization to combat the blank day feature in the calendar reform schemes. This conference, which was held on May 19th last, resulted in the formation of the League for Safeguarding the Fixity of the Sabbath Against Possible Encroachment by Calendar Reform, on which your Committee is represented.

5. Statistical Department

The Statistical Department of the Committee, under the direction of Dr. H. S. Linfield, was occupied during the year with tabulating, classifying, and analyzing the facts regarding Jewish organizations throughout the country gathered in connection with the census of Jewish congregations, conducted in the office of the Committee in co-operation with the United States Bureau of the Census. The various directories and lists and the article on statistics of Jews, which are a part of the contents of the American Jewish Year Book, were also prepared by the department, which continues to maintain various information files enabling it to reply to numerous inquiries received by it both through the mails and by telephone.

6. The American Jewish Year Book

Volume 31 of this series of annual publications, which was issued by the Jewish Publication Society last month, was prepared, as were those published since 1909, in the office of the Committee, under the direction of the Assistant Secretary, Mr. Harry Schneiderman. Following up his article on the Jewish population of the United States in the preceding volumes of this series, Dr. Linfield, Director of the Statistical Department, presents in the present volume the results of a study of the organizations which comprise the Jewish community in the United States. This article is the most comprehensive attempt made to analyze the communal situation of the Jews of this country and to describe the varied types of organizations which have been developed as instruments for performing the multifarious functions required by our many-sided communal life. The tables and lists which form part of this article will, we feel confident, be found useful by all persons interested in the organization

and work of the Jewish community. The only other special feature in the Year Book is the Review of the Year 5689, written by the editor. The remaining contents of the Year Book are the usual directories of organizations, lists, and statistical tables of Jewish population and immigration, all of which have been carefully brought up to date. This volume also contains in permanent form the 22nd Annual Report of the American Jewish Committee.

7. Proposed Co-operation

In June last, your Committee received a communication from Mr. Bernard S. Deutsch of New York City, who had been recently elected President of the American Jewish Congress, stating that at a meeting of that body, a resolution was adopted recognizing the need for co-operation between "the principal organizations dealing with problems vitally affecting Jewish life at home and abroad," and recommending the appointment of a committee to arrange "for an early conference of representatives of the American Jewish Committee and the American Jewish Congress, to the end that sorely needed unity of action with respect to Jewish problems may be effected, and present and potential causes of discord in Jewish life be thus averted." Upon receipt of this letter, Mr. Marshall arranged a meeting with Mr. Deutsch for the purpose of discussing the subject matter of the resolution, and learned that Mr. Deutsch had in mind the setting up of a joint committee of the two organizations to meet occasionally for the interchange of views and information, to the end that the two bodies should not act at cross purposes. It was the sense of your Committee that, in the interest of the Jews of America in general, it should not refrain from steps which are intended to promote harmony and cooperation, and it therefore agreed to the appointment of a committee to meet a similar committee of the American Jewish Congress, for the purpose of discussing cooperation. The Committee appointed consisted of Dr. Adler, Judge Lehman, Mr. Marshall, Mr. Strauss, and the Secretary, Mr. Waldman. It was intended that a conference should be held in the autumn of the year, but owing to the death of Mr. Marshall, the conference has not yet taken place.

B. FOREIGN MATTERS ACTED UPON BY THE COMMITTEE

1. Jews of the Yemen

Late in the autumn of 1928, the attention of your Committee was called to an article in a Hebrew publication in Palestine describing the persecution and degradation to which the Jews of the Yemen, which is situated in the southern part of the Arabian peninsula, are being subjected; it was suggested that these conditions warrant the Committee's looking into the possibilities of alleviating the lot of this isolated Jewish community. Your Committee immediately communicated with the Alliance Israélite Universelle and the Joint Foreign Committee of the Board of Deputies of British Jews and the Anglo-Jewish Association, requesting these organizations to supply it with such information as they could obtain as to the condition of the Jews of the Yemen, and offering the cooperation of the Committee in any steps that would be agreed upon with a view to bringing relief to that community. The Committee also instituted an inquiry among Yemenite Jews now in the United States. As a result, the Committee has obtained corroboration of the statements made in the Hebrew press in Palestine as to the maltreatment of the Jews of the Yemen. The subject will continue to have the attention of the Executive Committee.

2. Refugees in Constantinople

In January, your Committee received information to the effect that the situation of about 1,500 Russian refugees in Constantinople, of whom 800 were Jews, had become precarious, owing to the fact that the Turkish Government threatened the expulsion of all refugees by February 6, 1929. Your Committee gave every advice and assistance possible to organizations in this country which were interested in alleviating the distress of those refugees. Eventually, owing to the unofficial intervention of the American Ambassador to Turkey, the decree of expulsion was not enforced. At the present time, various organizations, including the Joint Distribution Committee, are cooperating in evacuating

those refugees who are unable to settle permanently in the country. According to a recent report, more than half of the 3,000 refugees in Constantinople in the beginning of 1928 have already been evacuated.

3. Shehitah in Norway

In June last, your Committee was informed by the Joint Foreign Committee of the Jewish Board of Deputies and the Anglo-Jewish Association, London, that a bill for the prohibition of shehitah in Norway had again been introduced in the Parliament of that country. It will be recalled that in 1926, when similar action was threatened, your Committee cooperated with organizations abroad to bring to the attention of the Norwegian Government the objections of the Jewish community to the bill in question, and that this action was followed by the withdrawal of the bill. This year, however, it appears that the groups hostile to shehitah were anxious to prevent any such intervention and made use of such facilities as were afforded by the parliamentary procedure to rush the bill through both Houses, and, before effective action could be even attempted, the bill was passed.

4. Rights of Minorities

About the middle of February last, it was reported in the press that the subject of the rights of minorities would receive a great deal of attention at the then forthcoming meeting of the Council of the League of Nations, when suggestions were expected to be made by German and Canadian representatives for changes in the procedure for dealing with complaints of the infraction of these rights. The President of the Committee availed himself of this opportunity to communicate with representatives on the Council who had shown a considerable interest in the subject, with a view to placing before them suggestions which he, Mr. Marshall, had previously made to the Secretariat of the League of Nations, as well as to influential statesmen, which Mr. Marshall believed would greatly improve the procedure and make the guaranty of the League of Nations of the rights of minorities more effective.

At the meeting of the Council of the League, in March, the late Dr. Stresemann, German Foreign Minister, and M. Raoul Dandurand, Canadian Representative, offered suggestions for amending the minorities procedure and these were referred to a Committee of three for consideration and report. At the meeting of the Council in Madrid, in June, the Committee of Three reported a compromise plan which, while it does not include all the proposals made by Messrs. Stresemann and Dandurand, yet is expected to effect some improvement in the handling of minorities petitions.

5. Outbreaks in Palestine

When toward the end of August last, reports reached this country of anti-Jewish outbreaks on the part of groups of Arabs in Palestine, your President and the Chairman of your Executive Committee were both abroad in connection with the meeting of the enlarged Jewish Agency for Palestine. Shortly after the outbreaks, acting upon radio advices from the Chairman of the Executive Committee, who was at the time on his way back to this country, the Secretary communicated by wire and confirmatory letter with the Department of State, requesting our Government to take adequate steps in conjunction with the British Government for the protection of the life and property of Americans in Palestine. In response to these messages, the Department informed the Committee that it had early taken appropriate steps through the embassy at London to protect the lives and property of American citizens in the disturbed area, and that information received with regard to conditions in the countries adjacent to Palestine indicated that the authorities of those countries had, in line with the suggestion of your Committee, taken appropriate precautionary measures to prevent the spread to their territories of the disturbances in Palestine, or invasions from their territories into Palestine.

In the meantime, an emergency meeting of the Executive Committee was held on August 28th, at which the situation was thoroughly discussed. For the information of the Jewish public, the Committee issued a report of the measures it had taken, to which was appended the following statement:

> The Committee fully understands and profoundly sympathizes with the intense indignation and sorrow which have been aroused

among the entire Jewish population of the United States by the outrages committed in the Holy Land. At the same time the Committee is reliably assured that the British Government is employing all available means to restore order and tranquility in that country. We know also that the Government of the United States is keenly alive to the situation and to its sense of responsibility for the protection of the lives and property of American citizens. Nevertheless, the Committee will continue its vigilance and will take such further steps as may be called for by ensuing events.

We believe it the part of wisdom for the Jewish people to meet this new tribulation with as much calmness and self-restraint as are possible under the distressing circumstances, feeling confident that no effort will be spared to obtain the fullest cooperation of both the Governments of Great Britain and the United States.

The Committee has continued to keep close watch over the Palestine situation and has established and maintained contacts with leaders of the reorganized Jewish Agency for Palestine.

6. Cooperation with Foreign Organizations

Your Committee has exchanged information and opinions with various foreign Jewish organizations whose work is along similar lines, especially the Joint Foreign Committee of the Jewish Board of Deputies and the Anglo-Jewish Association, in England; the Alliance Israélite Universelle, France, and the Central Verein Deutscher Staatsbürger Jüdischen Glaubens. These interchanges have been found to be mutually helpful.

C. CONDITIONS OF JEWS IN FOREIGN COUNTRIES

As already indicated, the condition of Jews in various countries is treated in detail in an article appearing in the current issue of the American Jewish Year Book, which was prepared by the Assistant Secretary of the Committee on the basis of material gathered currently in the office of the Committee. We shall, therefore, here confine ourselves to a brief resumé of events affecting our brethren in foreign countries which are related to the interests and objects of the Committee.

The past year was marked by unusual economic suffering among the Jews of certain parts of Eastern Europe, due to the very severe winter and an unusually late spring, with the concomitant shortage of agricultural produce. The Joint Distribution Committee was called upon to make emergency appropriations to meet the conditions arising out of shortage of crops, which were especially acute in parts of Roumania and in Lithuania. The year 1929 will doubtless be long remembered for two events touching Palestine, the one constructive and the other destructive. We refer, of course, first, to the consummation of the enlargement of the Jewish Agency for Palestine, and second, to the anti-Jewish outbreaks of sections of the Arab population in Palestine.

1. Western Europe

Anti-Semitism persists in Germany as a by-product of political strife. In their efforts to discredit the existing republican government, the National Socialist Party and smaller groups allied to it have adopted anti-Semitism as part of their program.

In September, 1928, the Bavarian branch of the party held a convention in Munich at which it was decided to continue the anti-Jewish agitation "until the Jewish question is solved"; at this convention it was claimed that the membership of the Bavarian section was 100,000, double that of 1926. In February, the *Voelkischer Beobachter* of Munich, the Hitler organ, stated that no less than 20,000 anti-Semitic meetings had been held in the Reich in 1928. There were many cases during the year of the desecration of cemeteries and synagogues, and there were also a number of instances of actual violence against Jews. These outrages went on in spite of the fact that representatives of the Government appeared at mass meetings called by the Jewish War Veterans' Association and the Central Verein and expressed condemnation of these atrocities, in the name of the Government.

During the year, facts were brought out which appeared to indicate that the anti-Semitic agitation had also affected some government bureaus, but, that the anti-Semitic movement was not reflected in the Reichstag was shown by the

fact that a bill to confiscate the properties of "bank magnates, stock exchange members, and Eastern Jews" was defeated in that body by a vote of 382 to 8 in May of the present year, and the further fact that the same body voted to lift the immunity of two of the deputies of the National Socialist Party who are the nominal editors of a number of anti-Semitic journals and whose immunity as members of the parliament had theretofore exempted them from criminal suits. Thus the papers bearing their names were enabled to carry on their active anti-Semitic propaganda undisturbed.

Much concern was expressed in Jewish circles in all parts of the world as to the consequences for the Jewish community of Italy of the conclusion of the Concordat between the Vatican and the Italian Government. Up to 1923, the state schools were secular institutions; in that year an education reform law was adopted, including the provision that "the teaching of the Christian doctrine according to the accepted form received by Catholic tradition, is the basis and the aim of elementary education in all its stages." Although Jewish pupils are excused from attending school during the hours devoted to religious teaching, yet they are subjected to conversionist influence, as there is considerable religious content in the other subjects taught. The Concordat naturally strengthened the Catholic influence in the schools and many Jews have protested against this virtual abridgment of religious and civil equality, which the Government has stated would not be affected by the Concordat. This situation has evoked proposals that there should be special schools for Jewish children, toward the maintenance of which the Government should contribute, inasmuch as the Jewish taxpayers are helping to support what are virtually Catholic schools. On the other hand, Hebrew was recognized as a subject of instruction in the Italian schools in Egypt.

2. Eastern Countries

In Austria, anti-Semitism continued to manifest itself; as was the case in Germany, this was a by-product of political strife. Efforts to stir up ritual murder accusations through mass meetings on the eve of Passover were checked by the Vienna police, which confiscated a great mass of literature

on the subject, that had been prepared for circulation. The Austrian universities were again the scene of disgraceful student riots, last spring, forcing the university authorities to order the institutions closed for a time. Within the past few weeks similar outbreaks have recurred.

In connection with anti-Semitism in Austria, it is highly significant that repeated acquittals by juries of persons charged with anti-Jewish attacks, and even murder, moved the Austrian Cabinet to instruct the Ministry of Justice to draft a bill providing for a change in the jury system, suggesting that in the future juries be made up of six laymen and three judges.

Quite different was the attitude of the students in Czecho-Slovakia, for we find there a union of Czecho-Slovak students, at a meeting held at Bratislava (Pressburg) in March, adopting a resolution to oppose all attempts to limit the admission of Jews to universities and professional schools. The efforts of some student groups to bring about the introduction of a *numerus clausus* in Czecho-Slovakian institutions of higher learning had been previously rebuked in a resolution adopted at a national convention of the Federation of Czecho-Slovak lawyers held in Prague in December, where the seven hundred delegates who attended pledged themselves to combat any attempts, secret or overt, to introduce such a limitation.

Although there were several anti-Semitic episodes in Czecho-Slovakia, these were few in number, compared with similar events in Austria and Germany.

In our report of last year, we told of the anti-Jewish disturbances which took place in Hungary in the universities, following the coming into force of the Education Law, adopted in February, 1928, to supersede the famous Education Law of 1920 which embodied the *numerus clausus*, because it was found that under the new law the number of Jewish students in the universities was slightly increased. Because of these disturbances, the government was compelled to close the universities for a time. Eventually, the agitation quieted down and the disorders ceased. In June last, a change of mood in Hungary was seen in the fact that when, during a debate in the Chamber of Deputies, a Jewish

member spoke on education and condemned the existing law, he was heard with attention and without interruption.

As to Roumania, you will recall that a few days before our last Annual Meeting, the Bratianu Cabinet fell and a new government, headed by Dr. Juliu Maniu, the leader of the Peasant Party, came into power. The new cabinet promptly declared its intention to maintain order, and to put into effect the provisions of the Roumanian constitution guaranteeing equality to all citizens regardless of creed. The government followed these announcements by suppressing an incipient anti-Jewish riot at one of the universities, and the Minister of Education announced that students convicted of participation in such disorders would lose their exemption from military service. Other efforts to incite anti-Jewish activity were also checked by the government. Considerable disappointment was felt in Jewish circles, however, when, in March, the Court of Appeals rejected the plea for amnesty of the Jewish students who had been involved in disorders in Czernowitz in November, 1926, in the course of a demonstration against alleged unfair methods of examination conducted at the high schools. The matter was taken up by Deputy Mayer Ebner through the Ministry of Justice, and, late in May, the students were pardoned. Much satisfaction greeted the order of the Ministry of Education providing that public schools in which a considerable number of Jewish pupils are enrolled, should arrange their programs so that no writing is required on the Sabbath.

Following the fall of the Bratianu Cabinet, a general election was held in December, in which the Peasant Party was overwhelmingly victorious, their candidates securing 85 per cent of the seats in Parliament. No anti-Semitic candidates were successful, and in one instance an anti-Semitic aspirant failed to secure even the twenty signatures necessary to have placed him on the ticket.

In spite of pre-election dissension among the Jews, all parties united at the end of June in protesting against a bill which had been introduced by the government to amend the religious law in such a way as to make possible the existence of an unlimited number of Jewish *Kehilloth* in each place where Jews reside. Much indignation was aroused by

reason of the fact that the government had introduced this bill without consulting the recognized Jewish leaders, or even those Jewish deputies who were elected on the Peasant Party ticket. In defense of its course, the Cabinet alleged that the action was taken by the Minister of Public Worship upon the request of orthodox Jewish leaders in Bucharest. At the present time this matter is still agitating the Jewish community.

As a result of a poor harvest in the autumn of 1928, and of the severe winter which followed, the Jewish population of Bessarabia, which is largely dependent upon agriculture, was subjected to intense hardship and privations. Already in the middle of September, 1928, fears were expressed that the crop would be insufficient, and steps were taken by the Association of Jewish Co-operatives and the Joint Distribution Committee to forestall suffering. The hard times affected all the communal and philanthropic institutions, including the Jewish school system. It was estimated, in February, by the Federation of Jewish Relief Organizations, that no less than 40,000 Jews had become destitute as a result of the famine. During this entire time, the Joint Distribution Committee managed to feed all the school children whose parents were unable to maintain them. Funds were also raised by other organizations in several countries. The Government of Roumania made a small grant for Passover relief for the Jews of Bessarabia. There was also considerable suffering in other parts of Roumania.

Unfortunately, the change of government in Roumania has not in any way lessened the activity of the anti-Semitic party, under the leadership of the notorious Cuza. Reliable observers, who have recently investigated the condition of the Jews of the country, declare that anti-Semitism is widespread, that its sinister influence is keenly felt by Jews in all walks of life, and that, here and there, discrimination is reflected in the action of local government officials. It appears, however, that the central government is desirous of maintaining order; that, wherever possible, it has taken measures to prevent anti-Jewish persecution; and that when attacks against, or unjust treatment of, Jews have been brought to its attention, the government has taken measures to punish those convicted of such offenses and to hold

local officials responsible for failure to exercise necessary precautions.

Recently, new anti-Jewish outbreaks were perpetrated by Roumanian students, who were returning home after a student convention. According to reports in Roumanian newspapers, these youths assaulted Jewish passengers on railway trains, throwing a number off the cars while the trains were in motion. It is reported, also, that the Cuzists have recently become more vociferous.

As in previous years, the Jews of Poland were actively engaged in combatting anti-Semitism, and in dendeavoring to secure legislation to remedy certain restrictions of their rights which still obtain in spite of constitutional guarantees of political equality to all citizens. The economic situation of the Jews showed no improvement. There were a number of incidents of an anti-Jewish character that threatened serious consequences. Fortunately, the government acted vigorously in every case.

The most serious incident occurred in Lemberg, early last June. This arose from the charge that Jewish high school girls had mocked a Catholic procession. Members of the National Democratic Youth Organization and some students from the university invaded the Jewish quarter on Monday, June 3rd. After running amuck for several hours, they were stopped by the police, but they resumed their raid the same afternoon; the police again intervened and arrested forty of the youths. In the course of this raid, two synagogues were wrecked, the editorial and printing offices of the Jewish daily, *Chwila*, were demolished, and the buildings of the Jewish high school and of the Jewish Students' Association, and the editorial office of the Yiddish newspaper, *Der Morgen*, were damaged. The priest who had led the procession denied knowledge of any insult, and, after an investigation, the police issued an official statement to the effect that no provocation for the riot had been given. The disturbance in Lemberg caused intense excitement throughout the country and extraordinary steps had to be taken in Warsaw to prevent anti-Jewish outbreaks in that city. Pro-government organs condemned the Lemberg incident, charging that it had been instigated by members of the National Democratic Party in order to bring the liberal

government into disrepute. The deans of the various schools of the Lemberg University and members of the student body demanded the release of the forty students who had been arrested. The governor of the city declined to comply with these demands, insisting that the students be held for examination by the prosecutor. Later, the Ministry of the Interior caused an investigation to be made and issued a statement clearing the Jews of Lemberg of all charges of provocation. The firmness of the authorities eventually led to a cessation of demonstrations on the part of the students; the Warsaw Jewish press unanimously commended the government for the energetic measures taken. The events in Lemberg caused an increase in anti-Jewish propaganda throughout the country, and there were incipient uprisings in Vilna and Posen; in the latter city, Jewish merchants complained bitterly of being boycotted and terrorized.

The struggle for the abrogation of discriminatory laws which had been in force under the Tsar and had not yet been repealed was continued during the year. The unhappy economic lot of Polish Jewry was not improved by strife between the right and left wings of the Jewish labor movement, and the enormous burden of taxation led to two conferences, in Warsaw, of Jewish merchants and small traders, to discuss this and other questions. In December, Deputy Heller appeared before the Budget Commission of the Sejm, during the discussion of the estimates of the Ministry of Agriculture, and presented the plea that Jews who are among the innocent victims of economic changes going on in Poland should be aided to settle on the land, pledging the cooperation of the Jewish community in this direction. The modernization of industry and the introduction of machinery and of higher government standards increased the economic difficulties of many Jews. The obstacles placed in the way of Jews in the obtaining of credit were brought out last September by a delegation of representatives of Jewish credit organizations who called on the Director of the State Economic Bank and complained of the tardy and frequently unfavorable treatment of applications for credit submitted by Jewish cooperatives. The single occurrence of a hopeful nature in connection with the economic life of the Jews was the postponement, in November, for three years, of the

coming into force of the government ordinance for the with drawal of concessions for the sale of government monopolies from the present holders; it was estimated that no fewer that 30,000 Jewish families would have been disastrously affected had this postponement not been made.

The economic condition of the Jews of Lithuania, which has been poor since the close of the War, was even more unfavorable during the winter and early spring (1928-29), owing to crop failures and the severity of the weather. An effort to ease the condition of traders and merchants was made last August, when a petition for amending the compulsory Sunday closing law was submitted to the government; but this effort was fruitless, and the petition was rejected. In October, the government, by decree, took over the state forests which had been formerly exploited under leases by private individuals; it was estimated that no less than a hundred Jewish families, who formerly derived their livelihood from the timber business, were affected by this action.

Anti-Jewish outbreaks were not absent in Lithuania, where the unfriendly attitude of the government encouraged lawless elements and petty officials to persecute Jews.

3. Russia

In Russia, the same questions which had been agitating the Jewish population of that country for several years, were again the foci of attention during 1929. The most absorbing problem was the economic condition of the Jewish population; next came anti-Semitism, of which a great many instances were reported during the year; and third, was the perilous state of the Jewish religion in the Union of Socialist Soviet Republics.

While the work of settling Jews on the land was continued with the same energy and encouragement as in previous years, greater efforts than heretofore were made for aiding the declassed Jews who had to remain in the cities. To cope with these conditions, the government made efforts in various directions. The Komzet, the government department supervising the settlement of Jews on the land, announced its intention during the next five years to settle

11,000 Jewish families on tobacco and vegetable farms on 15,000 hectares (about 37,000 acres) in the vicinity of towns in which Jews now reside; the government is planning to assign nine million roubles for this work. Later, announcement was made of plans to establish in Homel twenty-eight factories for metal works to employ 11,000 operators, and that the employment of Jews in those factories would be facilitated. In June, work on the erection of a shoe factory in Kharkoff, to employ a large number of Jews, was begun, and 1,000 were sent to sugar refineries in the vicinity for temporary work. In the meantime, the value of emigration as a solution of the economic problems of the Russian Jewry was not lost sight of. In May, the ICA opened several emigration offices in order to give advice to those Jews who were able to arrange to emigrate. The number of such persons was, however, very small.

Some of the Jewish agricultural colonies were hard hit by the prolonged cold weather in the winter of 1927-28 and the resulting failure of the spring crop. Dr. Joseph Rosen, the director of the Agro-Joint, reported in August, that the colonies in the Kherson district had been most affected, but that the government was cooperating with the Agro-Joint, the ICA and the ORT to aid those colonists who had suffered. In February, the Soviet Government ratified an agreement with the American Society for Jewish Farm Settlement in Russia, which had been signed by representatives of that Society in New York on January 15th. Sufficient land in the Crimea not requiring any drainage or irrigation was allotted by the government to make possible the carrying out of the program of the Society. Aside from this grant, the government is now considering the irrigation of a tract in the Crimea sufficient for the settlement of from 30,000 to 40,000 families in addition to those to be colonized under the auspices of the Society.

The colonization project sponsored by the Jewish section of the Communist Party in Biro-Bidjan, Siberia, did not make much progress during the year. It appears that the region requires a great deal of preliminary preparation. During the winter of 1927-28, the colonists were unable to do any work on the land and were compelled to find employment in lumbering camps in the vicinity. In May, it was

reported that a shortage of food and forage had forced many of the Jewish settlers to seek work in urban centers.

As in previous years, the communist press devoted much space to anti-Semitic episodes, especially such as occurred in communist circles. Invariably, the press unequivocally condemned all incidents of this character, and those communists found guilty of charges against them were expelled from the party. There were numerous cases of the maltreatment of Jewish factory workers by their non-Jewish co-workers.

Anti-Semitism is also rife in other spheres. In March, two judges of the District Court of Krasnoyarsk, Siberia, were found guilty of having persecuted their associate, a Jew, and were dismissed from the bench. In May, the official organ of the Red Army commented on the increase of the number of incidents of anti-Semitism in its ranks, disclosing the fact that many soldiers have in their possession banners inscribed with the legend, "Kill the Jews and save Russia"; even officers show signs of harboring anti-Semitic prejudices. Anti-Semitism was present also in the educational field.

The government continued its efforts to combat anti-Semitism. The trials of persons accused of anti-Jewish persecution were always made an occasion for propaganda against this scourge. From time to time other steps were taken. During an election campaign in White Russia anti-Semitism was pointed to as one of the three arch-enemies of communism: placards were posted in many towns reading, "Communists! Fight ignorance, alcoholism and anti-Semitism!" In April, Peter Smidovitch, Vice-President of the Supreme Executive Council, spoke at a demonstration against anti-Semitism held at the headquarters of the Red Army in Moscow, and this assembly enthusiastically adopted a resolution condemning anti-Jewish agitation. In the following month another mass meeting for this purpose was held, at which Lunacharski, Commissar for Education, and Semashko, the Commissar for Health, delivered addresses.

The Jewish communists adhered during the year to their policy of endeavoring to stamp out Jewish religious observances. Before the approach of the High Holidays in the autumn of 1928, the *Emes* agitated for an early "drive"

against the observance of these festivals, but the synagogues were nevertheless overcrowded. Anti-religious tactics of the Yevseksia were renewed at the Passover season. In the meantime the government made efforts to enforce the law against religious schools. Allied with the outlawry of religious education was the suppression of Hebrew. In July, the "Subterranean Conference of Hebrew teachers, Tarbuth," appealed to Maxim Gorki, the famous author, to intervene with the authorities to suspend this persecution.

As respects the health of the Jewish population, the Joint Distribution Committee made public, in June, the report of its Medical Committee in Russia, from which it was learned that 70 per centum of the children of declassed Jews in the cities and towns suffer from some form of tuberculosis, and that there has been an alarming increase in the number of Jewish children in White Russia suffering from trachoma; from 1924 to 1928, the Joint Distribution Committee had expended $430,000 on medical relief in Russia.

Finally, it is interesting to note that in June, J. Larin, one of the leaders of the Jewish communists, stated in a Soviet publication that whereas ten years ago 10 per centum of the membership of the communist party were Jews, the ratio has since dropped to 3½ per centum, and that a representative of the Jewish Telegraphic Agency who made a survey to determine the number of Jews among high government officials, found that there were only 27 out of a total of 417.

4. Palestine

In Palestine the year began and ended with friction between the Jewish settlement and the administration on the one hand, and between the Jews and the Arabs on the other, caused by events in connection with the Western or so-called Wailing Wall, a vestige of the structure which enclosed the site of the ancient Temple.

The incident at the Wall caused the circulation of various false rumors as to the intentions of the Jews of Palestine. Both the Zionist Executive and the Vaad Leumi, the representative body of Palestine Jewry, felt called upon to issue statements repudiating these rumors and appealing for the good will of the Arab population. The question continued

to agitate the British Parliament, especially when, subsequently, Arabs began to erect a structure on the Wall, with the permission of the local British authorities; this, as explained by the Colonial Office, was an addition to a structure which had already existed. But part of the Arab population had been inflamed by the false propaganda in a section of their press, and on October 20, 1928, Jewish worshippers at the Wall were attacked and one seriously injured; two Arabs were arrested and convicted of having participated in the attack and sentenced to six months' imprisonment. As the serious uprising which broke out in Palestine toward the end of August last, resulting in wanton murder and pillage, is now the subject of inquiry by a British Commission, no attempt will here be made to discuss the causes which led to these sad events. The action taken by your Committee at the time is referred to elsewhere in this report.

Economic conditions were somewhat improved during the year, in the direction of consolidating the gains of preceding years. In February, the British Colonial Office announced that only 1,500 Jews were then unemployed, a number reduced by April to 850, half of whom were unemployable. In connection with agriculture, the most hopeful branch is the orange culture. According to estimates published, a total of 60,000 dunam (15,000 acres) have been purchased by Jews for orange groves; one-third of this acreage has already been planted, and the total investment was estimated at two million pounds; 2,000 Jewish workers are employed in these plantations; it is expected that two and a half million boxes of oranges would be exported during 1929, as compared with 1,300,000 exported in 1928. The Empire Marketing Board, London, has announced that Palestine supplies Great Britain with 17 per centum of its oranges, being second only to Spain, from which country 67 per centum of the oranges consumed in the British Isles come.

Early in June, the Palestine Zionist Executive announced that since October, 1927, it had reduced its deficit, which was £400,000 in October, 1927, to £250,000, from contributions to the Keren Hayesod. This reduction was made possible by measures of strict economy; retrenchment was greatest in connection with colonization, the executive con-

fining itself to maintaining existing settlements pending the arrival of additional revenue, and setting itself the task of reducing the number of unemployed, which was about 8,000 when it took office. Leib Yaffe, of the Keren Hayesod, stated at the same time that since 1920, £4,000,000 net had come into the coffers of the fund and had been devoted to immigration, colonization, urban development, education and health. In a report submitted by the Palestine Administration to the Permanent Mandates Commission, early in July, very encouraging statements were made. Uneconomic enterprises were either closed or re-established on a sounder foundation; there was evidence of positive development in orange cultivation and afforestation. Factories and large plants had augmented their output. Building operations were renewed, the tourist traffic was extended, the income from this source being estimated at about £600,000. The report expressed the view that the period of transition from the economic stagnation of 1926-27 had been definitely passed, and a stage of steady amelioration had been reached, justifying immigration in the labor categories. Nevertheless, the imports into the country were greatly in excess of the exports.

The Hebrew University, it is estimated, now possesses buildings and equipment valued at about $800,000. In addition to the graduate departments for intensive research in various fields, undergraduate departments under the Faculty of Humanities, corresponding to colleges in the United States, are in process of establishment. On April 29, 1929, the Wolffsohn Memorial Library Building to house the collections of the National Library was opened for inspection, and on November 1st the Wattenberg Building of the Einstein Institute of Mathematics was dedicated.

The Straus Health Center in Jerusalem, the gift of Nathan and Lina Straus of New York City, was formally dedicated on May 2nd. Later a labor sanitarium in the colony Motza, near Jerusalem, was also dedicated, and in April, an X-ray institute was opened in the Government hospital.

During the past year, the attempt begun in 1924, aimed at bringing about the enlargement of the Jewish Agency for Palestine, authorized by the Mandate, so that it would

include representatives of Jews who are not members of the Zionist Organization, was realized. The Jewish communities of other countries followed the example of that of the United States in deciding to participate in the work of the Agency by sending their representatives to a conference which took place in Zurich, in August, 1929, at which the enlarged Agency was officially constituted and organized.

The leader of the endeavor to bring about this cooperation was the late President of the Committee. All his efforts in this direction were in harmony with the position taken by the American Jewish Committee at its special meeting held on April 28, 1918, when it adopted a resolution drafted by Mr. Marshall stating that the Committee would welcome the opportunity "to cooperate with those who, prompted by religious or historic associations, shall seek to establish in Palestine a center for Judaism, for the stimulation of our faith, for the pursuit and development of literature, science and art in Jewish environment, and for the rehabilitation of the land."

D. ORGANIZATION MATTERS

1. Membership

Your Committee is pleased to state that all of the gentlemen who were elected to membership at the last Annual Meeting, and whose names are listed in the Twenty-second Annual Report on pages 84 to 86, have agreed to serve.

In accordance with the provisions of the by-laws, the following Nominating Committee, empowered to nominate candidates to succeed those members whose terms expire today and to fill vacancies wherever they exist, was appointed:

Distrist	
I.	Leonard Haas, Atlanta
II.	Nathan Cohn, Galveston
III.	Isaac H. Kempner, Galveston
IV.	Aaron Waldheim, St. Louis
V.	Louis M. Cole, Los Angeles
VI.	David A. Brown, Detroit
VII.	Sol Kline, Chicago

VIII. Murray Seasongood, Cincinnati
IX. Horace Stern, Philadelphia
X. Eli Frank, Baltimore
XI. A. C. Ratshesky, Boston
XII. David M. Bressler, New York City
XIII. Henry M. Stern, Rochester
XIV. A. J. Dimond, East Orange

Following is a list of the nominees of the Nominating Committee to succeed members whose terms expire, or to fill existing vacancies:

II. Milton H. Fies, Birmingham, Ala., to succeed Moses V. Joseph (deceased).
III. Barnett E. Marks, Phoenix, Ariz., to be re-elected; U. M. Simon, Fort Worth, Texas, to fill existing vacancy in Texas.
IV. Charles Jacobson, Little Rock, Ark., to be re-elected; A. C. Wurmser, Kansas City, Mo., to be re-elected; Harry Block, St. Joseph, Mo., to succeed Simon Binswanger (deceased); J. A. Harzfeld, Kansas City, Mo., to fill existing vacancy.
V. Samuel L. Dinkelspiel, San Francisco, Calif., to succeed Harry Camp; E. Rosenberg, Seattle, Wash., to be re-elected; M. J. Finkenstein, Los Angeles, Calif., to fill existing vacancy in California.
VI. Henry M. Butzel, Detroit, Mich., to be re-elected; Isadore Levin, Detroit, Mich., to succeed David A. Brown, resigned; Harry A. Wolf, Omaha, Neb., to be re-elected; D. M. Naftalin, Fargo, N. D., to be re-elected.
VII. James Davis, to be re-elected; Max Adler, to succeed Joseph Stolz; Alfred K. Foreman, to fill existing vacancy; Max Epstein, to succeed Samuel Deutsch (deceased)—all of Chicago, Ill.
VIII. Sol Kiser, Indianapolis, Ind., to be re-elected; Samuel Ach, Cincinnati, Ohio, to be re-elected; Dr. David Philipson, Cincinnati, Ohio, to be re-elected.
IX. William Gerstley, Phila., Pa., to be re-elected; Justin P. Allman, Phila., Pa., to fill existing vacancy.
X. Louis Topkis, Wilmington, Del., to succeed David Snellenberg; Merrill E. Raab, Richmond, Va., to succeed H. S. Binswanger (deceased).
XI. Louis Baer, Boston, Mass., to be re-elected; Felix Vorenberg, Boston, Mass., to be re-elected; Edward M. Chase, Manchester, N. H., to be re-elected; Jerome Hahn, Providence, R. I., to fill existing vacancy.
XII. Ben Altheimer, Max J. Kohler, William Liebermann, Bernard Semel, Ludwig Vogelstein, to be re-elected; Harry E. Lewis to succeed Samuel Rottenberg; Joseph J. Klein, James Marshall, Hugh Grant Straus, to fill vacancies caused by deaths of Henry M. Goldfogle, Louis Marshall, Edgar J. Nathan, New York City.

XIII. Mortimer Adler, Rochester, N. Y., to be re-elected; Moses F. Aufsesser, Albany, N. Y., to be re-elected; Benjamin Stolz, Syracuse, N. Y., to be re-elected.

XIV. William Newcorn, Plainfield, N. J., to be re-elected; Isaiah Scheeline, Altoona, Pa., to be re-elected; Edgar J. Kaufmann, Pittsburgh, Pa., to succeed A. Leo Weil; Oscar L. Weingarten, Newark, N. J., to fill existing vacancy.

Ballots were prepared and distributed, which will be canvassed at today's meeting and the results reported by the tellers appointed by the President, in accordnace with the provisions of the by-laws:

Your Committee recommends the election of the following to membership-at-large:

L. Bamberger, Newark; James H. Becker, Chicago; David A. Brown, New York; Leo M. Brown, Mobile; Abel Davis, Chicago; Jacob Epstein, Baltimore; Eli Frank, Baltimore; Herbert Friedenwald, Washington, D. C.; Albert M. Greenfield, Philadelphia; S. P. Halle, Cleveland; Herbert J. Hannock, Newark; Henry S. Hendricks, New York; Stanley M. Isaacs, New York; J. J. Kaplan, Boston; Sol Kline, Chicago; Louis E. Kirstein, Boston; Jacob M. Loeb, Chicago; Milton J. Rosenau, Boston; Victor Rosewater, Philadelphia, and Frederic W. Wile, Washington, D. C.

Your Committee recommends and hereby gives notice that it will propose at your next meeting an amendment to the by-laws increasing the maximum membership-at-large from 20 to 30.

At its meeting in September, your Executive Committee elected to membership therein, Judge Benjamin N. Cardozo, Colonel Herbert H. Lehman and Mr. Felix M. Warburg, all of New York City, to fill vacancies in the Executive Committee which, according to the by-laws, may consist of 21 members.

2. Finances

The report of the auditor of the Committee's accounts is appended to this report. It shows that there were received from Sustaining and Contributing Members, $51,162.04, from community funds, $11,243.34, and from other sources, such as interest on bank balances, $211.79, a grand total of $62,617.17. Of this sum, $40,380.47 was expended for the general maintenance of the Committee's office. Expenditures for other purposes included $19,113.82 for the maintenance of the Statistical Department, $500.00 for a

contribution to the work of the Foreign Language Information Service, $338.77 additional expenses in connection with the American Jewish Year Book, $481.14 for special printing, and $1,186.02 for miscellaneous special expenditures. The total expenses paid and accrued were $62,000.22, being less than the receipts for the year by $616.95.

Following is a list of States showing the amount received from each during the fiscal year just closed, compared with the total contributed during the preceding year:

	Contributions Received for Fiscal Year ended Oct. 31, 1928	Contributions Received for Fiscal Year ended Oct. 31, 1929	Increase
Alabama	$179.00	$592.00	$413.00
Arizona	35.00	50.00	15.00
Arkansas	41.00	348.00	307.00
California	811.50	807.50	4.00*
Colorado	107.00	307.00	200.00
Connecticut	3,141.00	1,153.00	1,988.00*
Delaware	55.00	75.00	20.00
District of Columbia	200.00	200.00	———
Florida	30.00	50.00	20.00
Georgia	280.00	465.00	185.00
Illinois	6,029.00	10,877.00	4,848.00
Indiana	193.00	905.00	712.00
Iowa	208.00	489.00	281.00
Kansas	35.00	30.00	5.00*
Kentucky	130.00	185.00	55.00
Louisiana	196.50	220.00	23.50
Maine	5.00	5.00	———
Maryland	475.50	530.00	54.50
Massachusetts	915.00	2,672.50	1,757.50
Michigan	5,084.99	1,941.34	3,143.65*
Minnesota	138.00	443.00	305.00
Mississippi	10.00	20.00	10.00
Missouri	1,480.50	3,148.50	1,668.00
Montana	5.00	6.00	1.00
Nebraska	127.00	220.00	93.00
Nevada	5.00	5.00	———
New Hampshire	46.00	75.00	29.00
New Jersey	2,753.00	2,147.00	606.00*
New Mexico	50.00	47.50	2.50*
New York City	11,019.83	16,793.84	5,774.01
New York State	1,908.50	3,217.50	1,309.00
North Carolina	417.00	407.00	10.00*

*Decrease.

North Dakota	30.00	100.00	70.00
Ohio	1,092.00	5,583.20	4,491.20
Oklahoma	19.50	289.50	265.00
Oregon	510.00	260.00	250.00*
Pennsylvania	1,195.00	1,504.00	309.00
Philadelphia	2,204.00	2,122.00	82.00*
Rhode Island	62.00	64.00	2.00
South Carolina	25.00	30.00	5.00
Tennessee	100.00	712.50	612.50
Texas	294.50	2,163.00	1,869.00
Utah	65.00	105.00	35.00
Virginia	214.50	174.50	40.00*
Washington	182.00	220.00	38.00
West Virginia	45.00	160.00	115.00
Wisconsin	464.00	475.00	11.00
Canada	10.00	10.00	———
TOTAL	$42,624.32	$62,405.38	$25,908.21

Total of decreases, $6,131.15.

Immediately after his return from abroad, where he had made numerous contacts of value to the Committee, our Secretary, Mr. Waldman, arranged meetings with groups of representative men in many cities east of the Rocky Mountains in order to familiarize them more intimately with our work and generate increased financial support. In most instances these meetings were made possible through the cooperation of our District Members. Judging by reports, oral and written, received by Mr. Marshall and other members of the Committee, we have reason to feel gratified at the results of these meetings. Mr. Waldman also communicated by mail with members of our Committee in other parts of the country.

Very considerable interest was aroused, a clearer knowledge was disseminated with respect to the purposes of the Committee and the character of its work, and substantial support was enlisted in the form of new and increased membership contributions, as well as appropriations from local federations of philanthropy and welfare funds.

The Executive Committee desires at this time to pay its warm tribute of appreciation to the men whose efforts, at considerable sacrifice of time and energy, made this possible, and to thank also the federations, welfare funds and individ-

uals who enrolled themselves as members and supporters of the Committee.

Lack of time prevents reference to them all. Yet the Committee cannot refrain—with grateful regard for all our cooperating friends—from calling particular attention to the fine services rendered by the following persons: Mr. Henry Ittleson of New York, with the help of Mr. David M. Bressler, Mr. Robert G. Blumenthal, Dr. Joseph J. Klein and Mr. Arthur Lipper, through whose cooperation a substantial number of new and increased memberships were obtained in the City of New York; to Mr. Albert C. Wurmser of Kansas City, who personally secured many new members; to Mr. Julius Rosenwald, Mr. Sol Kline, the late Samuel Deutsch, and Mr. Louis M. Cahn, who aroused increased interest in Chicago; to Mr. A. C. Ratshesky and Mr. Felix Vorenberg, who did similar good work in Boston; to Mr. Henry M. Stern, who successfully directed efforts in Rochester; to Mrs. Sieg. Herzog and Mr. Edward M. Baker, whose warm reception helped to produce an appropriation of $5,000 from the Cleveland Federation; to Mr. Isaac H. Kempner and Rabbi Henry Cohen of Galveston; Rabbi Ira A. Sanders and Mr. Charles Jacobson of Little Rock; Mr. J. K. Hexter of Dallas; Mr. Sidney A. Felsenthal of Memphis; Mr. Clarence Strouss of Youngstown; Mr. Fred Lazarus, Jr., of Columbus; Mr. Aaron Waldheim and Mr. Ferdinand M. Bach of St. Louis; Mr. M. F. Aufsesser of Albany; Reverend Doctor Joseph Rauch of Louisville; Mr. Leo M. Brown of Mobile; Mr. Milton M. Fies of Birmingham; Mr. Leonard Haas of Atlanta; Rabbi Ephraim Frisch of San Antonio; Mr. S. K. Bernstein of Oklahoma City; Mr. U. M. Simon of Fort Worth; Mr. William T. Harris of Allentown; Mr. Morris Mandelbaum of Des Moines; Mr. Harry A. Wolf of Omaha; Mr. Harry Block of St. Joseph; Mr. Isaac Summerfield of St. Paul; Mr. I. G. Gerson of Houston; Mr. Sol Kiser of Indianapolis; Mr. Milton C. Stern of Dayton; Mr. Henry Sachs of Colorado Springs.

The report of the Treasurer discloses an income for the past year of $64,493.29. This is still $35,506.91 short of our budgetary objective. The Executive Committee earnestly entreats the members to resume their activity in this direction after their return home, and to feel free to call

upon the Secretary to visit their respective communities and aid them in their efforts if they deem this course advisable.

In conclusion, your Committee wishes to reiterate the sentiments expressed in a letter recently sent to all our Corporate Members. The great task in which Mr. Marshall led so notably and effectively, must be carried on without abatement. His departure imposes a greater responsibility than ever on the members of our Committee to labor indefatigably for the objects of our organization, so sacred to him these many years. Indeed, deprived now of his leadership and activity, we must all be prepared to assume a more active part in the work of the Committee.

Serious problems confront the Committee affecting the whole of world Jewry. The Jews of America are looked to for leadership in dealing with these problems. The American Jewish Committee has been universally regarded as the most responsible representative of this leadership. The welfare of Jewry requires a continuation of this leadership uninterrupted and undiminished. With your help we shall continue with confidence and courage.

The greatest tribute we can pay to the memory of our departed leader is to carry on the work of this organization.

Respectfully submitted,

THE EXECUTIVE COMMITTEE.

CORPORATE MEMBERSHIP

I. District Members

DIST. I: FLORIDA, GEORGIA, NORTH CAROLINA, SOUTH CAROLINA. 4 members: Simon Benjamin, Jacksonville, Fla.; Leonard Haas, Atlanta, Ga.; Lionel Weil, Goldsboro, N. C.; Isaac C. Strauss, Sumter, S. C.

DIST. II: ALBAMA, MISSISSIPPI, TENNESSEE. 3 members: Milton H. Fies, Birmingham, Ala.; Ben H. Stein, Vicksburg, Miss.; Nathan Cohn, Nashville, Tenn.

DIST. III: ARIZONA, LOUISIANA, NEW MEXICO, OKLAHOMA, TEXAS. 7 members: Barnett E. Marks, Phoenix, Ariz.; Louis C. Ilfeld, Las Vegas, N. Mex.; S. K. Bernstein, Oklahoma City, Okla.; J. K. Hexter, Dallas, Tex.; Isaac H. Kempner, Galveston, Tex.; U. M. Simon, Fort Worth, Tex.

DIST. IV: ARKANSAS, COLORADO, KANSAS, MISSOURI. 8 members: Chas. Jacobson, Little Rock, Ark.; Henry Sachs, Colorado Springs, Colo.;

Henry Wallenstein, Wichita, Kan.; Harry Block, St. Joseph, Mo.; J. A. Harzfeld, Kansas City, Mo.; Charles M. Rice, St. Louis, Mo.; Aaron Waldheim, St. Louis, Mo.; A. C. Wurmser, Kansas City, Mo.

DIST. V: CALIFORNIA, IDAHO, NEVADA, OREGON, UTAH, WASHINGTON. 9 members: Louis M. Cole, Los Angeles, Cal.; Samuel L. Dinkelspiel, San Francisco, Cal.; M. J. Finkenstein, Los Angeles, Cal.; Max C. Sloss, San Francisco, Cal.; Leo J. Falk, Boise, Ida.; Samuel Platt, Reno. Nev.; Ben Selling, Portland, Ore.; Daniel Alexander, Salt Lake City, Utah; Emanuel Rosenberg, Seattle, Wash.

DIST. VI: IOWA, MICHIGAN, MINNESOTA, MONTANA, NEBRASKA, NORTH DAKOTA, SOUTH DAKOTA, WISCONSIN, WYOMING. 14 members: Eugene Mannheimer, Des Moines, Iowa; Henry M. Butzel, Detroit, Mich.; Julian H. Krolik, Detroit, Mich.; Isadore Levin, Detroit, Mich.; Meyer S. May, Grand Rapids, Mich.; Joseph H. Schanfeld, Minneapolis, Minn.; Isaac Summerfield, St. Paul, Minn.; Jos. Weinberg, Butte, Mont.; Harry A. Wolf, Omaha, Neb.; D. M. Naftalin, Fargo, N. D.; Meyer Koplow, Sioux Falls, S. D.; David B. Eisendrath, Racine, Wis.; Nat Stone, Milwaukee, Wis.; Morris Haytin, Casper, Wyo.

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II. MEMBERS-AT-LARGE

(Elected for one year.)

Louis Bamberger, Newark, N. J.; James H. Becker, Chicago, Ill.; David A. Brown, New York City; Leo M. Brown, Mobile, Ala.; Abel Davis, Chicago, Ill.; Jacob Epstein, Baltimore, Md.; Eli Frank, Baltimore, Md.; Herbert Friedenwald, Washington, D. C.; Albert M. Greenfield, Philadelphia, Pa.; S. P. Halle, Cleveland, O.; Herbert H. Hannoch, Newark, N. J.; Henry S. Hendricks, New York City; Stanley M. Isaacs, New York City; J. J. Kaplan, Boston, Mass.; Sol Kline, Chicago, Ill.; Louis E. Kirstein, Boston, Mass.; Jacob M. Loeb, Chicago, Ill.; Milton J. Rosenau, Boston, Mass.; Victor Rosewater, Philadelphia, Pa.; Frederick W. Wile, Washington, D. C.

III. DELEGATES FROM NATIONAL JEWISH ORGANIZATIONS

AMERICAN JEWISH HISTORICAL SOCIETY, A. S. W. Rosenbach; COUNCIL OF YOUNG ISRAEL AND YOUNG ISRAEL ORGANIZATIONS, Edward S. Silver; HADASSAH, Miss Emily Solis-Cohen; HEBREW SHELTERING AND IMMIGRANT AID SOCIETY OF AMERICA, John L. Bernstein, Harry Fischel, Abraham Herman, Jacob Massel and Albert Rosenblatt; INDEPENDENT

* Deceased.

Order Brith Abraham, Gustave Hartman, Max L. Hollander, Nathan D. Perlman and Max Silverstein; Independent Order Brith Sholom, Martin O. Levy, William M. Lewis; Independent Order Free Sons of Israel, Solon J. Liebeskind; Independent Western Star Order, H. Waiss; Jewish Welfare Board, Joseph Rosenzweig; National Conference of Jewish Social Work, Fred M. Butzel; National Council of Jewish Women, Mrs. Estelle M. Sternberger; Order of the United Hebrew Brothers, Meyer Greenberg; Progressive Order of the West, Joseph Schiller; Rabbinical Assembly of the Jewish Theological Seminary, Mordecai M. Kaplan; United Roumanian Jews of America, Herman Speier and Leo Wolfson; United Synagogue of America, Nathan Levy; Woman's League of the United Synagogue of America, Mrs. Samuel Spiegal.

REPORT

OF THE

FORTY-SECOND YEAR

OF

THE JEWISH PUBLICATION SOCIETY OF AMERICA

1929-1930

THE JEWISH PUBLICATION SOCIETY OF AMERICA

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[1]Terms expire in 1930. [2]Terms expire in 1931. [3]Terms expire in 1932.

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REV. DR. SAMUEL SCHULMAN.....New York
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DR. JACOB Z. LAUTERBACH.....Cincinnati
DR. ALEXANDER MARX.....New York
REV. DR. DAVID PHILIPSON.....Cincinnati
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BALANCE SHEET

DECEMBER 31, 1929

Assets

Current Assets		
Cash	$4,928.56	
Accounts Receivable	14,679.99	
Pledges Receivable	275.00	
Inventories	16,649.43	
Total Current Assets		$36,532.98
Investments		22,363.75
Plant, Equipment, Dies, Plates Type and Furniture		2.00
Prepaid Expenses		39.89
Total Assets		$58,938.62

Liabilities

Current Liabilities		
Accounts Payable	$7,784.58	
Accrued Salaries	112.05	
Total Current Liabilities		$7,896.63
Fund Accounts		41,855.73
Surplus		9,186.26
Total Liabilities and Surplus		$58,938.62

INCOME STATEMENT

FOR YEAR ENDING DECEMBER 31, 1929

Revenues		
Dues	$38,534.61	
Sales	63,842.23	
Donations	533.49	
Interest	528.30	
		$103,438.63
Expenses		
Administrative Expenses	38,877.01	
Manufacturing Expenses	58,640.31	
NET INCOME	5,921.31	
		$103,438.63

THE ANNUAL MEETING OF THE JEWISH PUBLICATION SOCIETY OF AMERICA

The Forty-second Annual Meeting of the Jewish Publication Society of America was held at Dropsie College, Broad and York Streets, Philadelphia, Pennsylvania, on Sunday evening, March 30, 1930.

The feature of the evening was an address by Doctor Frank I. Schechter, member of the Publication Committee of the Jewish Publication Society. Doctor Frank I. Schechter spoke as follows:

It has been said with, perhaps, some degree of accuracy that the Jewish Publication Society has, for its constituency, subscribers who do not read and readers who do not subscribe. I hope that both classes are represented here this evening. From the standpoint of the Society, I do not, in the least, resent such a classification, though from the standpoint of the individuals concerned, I hope that both types are capable of conversion. It is also said that altogether too many of our publications find their way to the second-hand bookshops. If there are any here who, for material or aesthetic reasons, have placed them there, I likewise welcome them. A second-hand book is not to be sniffed at. Unlike best sellers, such as "Ex-Husband," "Ex-Wife," "Ex-Jew," and—what is even more fashionable just now—"Ex-Meshumed," it does not feed the incinerator as soon as glanced at. It carries its message from reader to reader, from city to city, from generation to generation. "It is one of the boasts of letters," writes an English essayist, "to have glorified the term 'second-hand' which other crafts have 'soiled to all ignoble use' . . . all the best books are necessarily second-hand. The writers of today need not grumble . . . if their books are worth anything, they, too, one day will be second-hand."

It is, perhaps, needless to say that I regard it as a great privilege to address this Philadelphia audience tonight.

Philadelphia was the first real, though temporary home of my father in America. "I am now with (Sulzberger)," he wrote in 1895, "whose house is a little Paradise on earth. I wonder whether they have such a nice library in the Gan-Eden containing so little theology and so many good novels." However, though the temptation is great, I have not come here to reminisce but to speak briefly of our Society and its aims. I am here in a dual capacity,—as member of the Publication Committee and as Trustee. These two functions are often somewhat difficult to reconcile. As Trustee it is, at any rate, our traditional duty to conserve our funds with as niggardly an outlay as possible. As members of the Publication Committee it is our privilege to recommend to the Trustees a generous and perhaps even reckless expenditure in the cause of Jewish literature. In endeavoring to adjust myself to the proper performance of these two conflicting offices, I often recall an experience in the army when, as sole American officer in a certain district, it was my duty to convene a court-martial. As convening officer I had only myself to convene; being thus convened, I then had to try the case, and then, in accordance with military law, as convening officer, to approve the findings of myself as the court. Fortunately, the dilemma never arose of a disagreement between the convening officer and the court-martial.

Although in the harsh language of the law, the Jewish Publication Society is referred to as a "benevolence," it is and always has been one of the least technically "philanthropic" and consequently one of the most admirable phases of American Jewish life. It is one of the less pleasant characteristics of our Jewish communal activities, particularly of such as require any intellectual exertion on the part of their beneficiaries, that these activities are,—perhaps in many cases unconsciously—designed for the poorer members of the community—for those described in Michael Gold's grim and pregnant phrase as "Jews without money." Many of our leaders have not sufficiently emerged from Jewish self-consciousness on the one hand, and from a sense of the responsibility of wealth or position—particularly when recently acquired—on the other, to enable them to view American Israel as a unity of which they are but a

fraction. They seek to tax their less materially fortunate brethren spiritually in inverse ratio to their income tax. Their brethren *must* pray, *must* ritually observe, *must* study, and above all *must*, with particular rectitude, refrain from affecting criminal statistics. In this respect the Jewish Publication Society has, ever since its inception, most refreshingly refrained from missionary work among any particular class of Jews. Its appeal has been universal; its aim not vicarious. Its message is to all economic and social strata. When I refer to the inception of the Society I do not merely mean the present Society, the forty-first annual meeting of which we are holding tonight. I refer to that first, short-lived, "American Jewish Publication Society" founded over eighty-five years ago under the tireless leadership and enthusiasm of Isaac Leeser who wrote of it: "We are always sufficiently ready to give charity to relieve the bodily wants of the poor; let us then once do something to relieve the spiritual wants of *both poor and rich*."[1]

The functions of the Jewish Publication Society are three-fold: In the first place, it has the obvious duty of contributing towards the education of its subscribers and readers. It is unnecessary to remind you of the works which it has been the privilege of the Society to bring to you, and which the Society hopes to issue in the future. In the year of the American Revolution, Samuel Johnson, was much troubled at what he deemed the mismanagement of certain activities of the famous Clarendon Press of Oxford, the proceeds of which were strangely enough intended by the founder to be applied to the support of a riding school for the young gentlemen of the University. Johnson grumbled in sonorous periods over the booksellers' greed for profits, which threatened to leave the young gentlemen of Oxford entirely devoid of polite equestrian accomplishments. "Of those whom he neither loves nor fears," wrote Johnson, "and from whom he expects no reciprocation of good offices, why should any man protect the interest but for *profit*? I suppose, with all our scholastic ignorance of mankind, we are still too knowing to expect that the booksellers will erect themselves into patrons, and buy and sell

[1] *The Occident*, II, 527.

under the influence of a disinterested zeal for the promotion of learning."

The learned doctor would have been amazed at the very existence of such a Society as ours. Professor Ginzberg's monumental and fascinating "Legends of the Jews." the Bible Translation, the Jewish Classics Series,—to refer only to but a few of our publications—these are our "profit"—and a very enviable balance sheet it is, too, not only for American Jewry but for all Israel.

Our Commentaries Series furnished you with a foretaste from the pen of Professor Margolis in his volume on Micah as far back as 1908. Death, other and more pressing preoccupations of the living and pecuniary difficulties of the Society, have delayed the publication of further volumes, which we now hope will go forward as originally planned. When this Series is brought to a completion, supplementing our own Bible Translation, we shall no longer have to go to other creeds for an understanding of our own Scriptures. In the meanwhile, we are, in this respect, somewhat in the position of those Jews in mediaeval Padua and Bologna who, Putnam tells us, could secure manuscripts only through the non-Jewish proctors or beadles of the universities.

In our Classics Series, Jewish Classics "come into their own and take their rightful place among the literatures of all peoples." The dictum in one of the "Ethical Wills," published in that series,—"Be found on the threshold of the wise!", may thereby be realized. The literature of sage and saint, of pietist and philosopher, of poet and jurist, is at the command of any literature layman. The scholarly and at the same time attractive character of these volumes is a distinct event in the cultural history not only of American Jewry but of *all* Israel, a link in the chain that stretches from age to age, from land to land. Over seven hundred years ago the Jews of Provence appear to have had their own "Classics Committee." There "the father of translators" rendered from Arabic into Hebrew the works of Ibn Gabirol and Judah ha-Levi, of Bachya and Saadish. The Jews of Lunel asked Maimonides himself to translate from the Arabic his "Guide to the Perplexed," to which he replied in deep despondency: "You, members of the congregation ofLunel, and of the neighboring towns, stand alone in

raising aloft the banner of Moses. You . . . cherish wisdom. But in the *East* the Jews are dead in spiritual aims." Professor Marx, with characteristically profound erudition, has recently reconsidered this episode and enriched our knowledge of this correspondence between Maimonides and that Provencale Classics Committee. To the scholars of Lunel, he tells us, "The Guide to the Perplexed" was, in its Arabic original, "like a stone tied up in a sling and a rose in the midst of thorns."[2] Here in America *our own* translators and editors have loosed many another such stone; they have set free whole clusters of roses. The opportunity is ours, the "profit" ours.

If we, our rabbis and their congregations do not thrive on this "profit," or, to modernize Doctor Johnson, on these dividends, the Jewish Publication Society is not to blame. You have probably read lately of a rabbi in New York, who, wearying of his profession, "unfrocked" himself with great eclat and foreswore the Rabbinate with much public lamentation as to the low state into which his calling had fallen. I have no quarrel with any man who, after serious reflection and earnest effort, reaches the conclusion that either he is unfit for the Rabbinate or the Rabbinate for him. I have profound respect for him who has arrived at and acted upon such a decision. I should never be guilty of urging a man either to become or to remain a rabbi. Among the most exhausting and seemingly unsuccessful of my father's labors were those of dissuading prospective candidates from entering the ministry. But the logic of that particular rabbi's farewell to the Rabbinate seemed to me a trifle muddled. Only the elect can recant without loss of sanity and sense of humor. Complaining of the waning influence of organized religion upon modern youth, ex-Rabbi remarked that a certain particularly boisterous moving picture actress had more to do with the morals for the young than had a certain equally eminent Divine. For the disillusioned and puzzled rabbi, the Jewish Publication Society may, perhaps, have *this* message: that the Rabbinate cannot hope to compete in sensationalism or picturesqueness, or even in vulgarity, with the silver screen,—particularly with the "talkie," but that if the

[2] *Hebrew Union College Annual*, III, 24.

rabbi, as rabbi, is to influence and mould young people *as Jews*, he must bring to them a knowledge of and appreciation for the history, spiritual content and literature which the Jewish Publication Society is endeavoring to make accessible to them; that no matter how courageous or high-minded a lay-leader he may prove, quite irrespective of his use of these sources of instruction and inspiration, he cannot hope to function as a rabbi and teacher in Israel without them, and without binding Jewish youth to him by a community of interest in them.

However, from the standpoint of an eternal people, the Jewish Publication Society has other functions of an importance even greater, if not equal to that of education. The first of these is the work which the Society is endeavoring to do and which it cannot do without proper assistance in the conservation of Jewish cultural and spiritual resources not only in America but abroad. The World War has pitifully impoverished the great European centers of learning and literature. American Israel, unscathed and waxing ever more prosperous, must snatch from garret and cellar, from torch and flood and famine, the priceless treasures of the Jewish soul and flowers of the Jewish imagination, and must here, in ease and safety, tend and cultivate them. Within recent years the Jewish Publication Society has been by no means alone in this phase of its activities. The publishing agencies of the Jewish Theological Seminary, The Dropsie College, the Kohut Foundation, and The American Academy for Jewish Research, to mention only a few, have been engaged in a similar task. But their interests must necessarily remain strictly scientific and of too technical a nature to coincide with those of the layman. Furthermore, there is still no co-ordinating influence, no general clearing house for Jewish literary activities. The Jewish Publication Society itself is bombarded with requests for subventions of all kinds. Many a precious piece of research never sees the light merely for lack of funds to publish it or because of a natural hesitancy of the author to press his claims for attention.

This brings me to the third function of the Jewish Publication Society, and that is the preservation of the self-respect and independence of the Jewish scholar and man of

letters. As a boy in Cambridge, England, I caught glimpses of venerable old Jews who would appear at the door begging for funds to publish a book or to marry off a daughter. As to the latter, here in America the younger generation has largely taken the matter into its own hands, and such pedestrianism of an anxious parent is neither necessary nor desired. But here in America we have not yet learned to take scholarship in the same matter-of-fact way as matrimony. Isaac Leeser, in his first American Jewish Publication Society, sought to remove the publishing of books from the eleemosynary activities of the community. "The effects of association will be," he wrote with unusual bitterness, "first, to circulate more widely the few works already existing; secondly, to induce several persons, we speak within limits, to make their manuscripts public; and thirdly, it will be an incentive to urge those capable of discussing the interests of their religion to lay their ideas and researches as an acceptable offering before the people. All this (I am still quoting Leeser) will effect for the people a greater amount of accessible information, and for authors the assurance of safety from pecuniary loss for volunteering in defence or illustration of the principles of their faith, and, incidentally, to remove from this meritorious class the necessity of humiliating themselves by waiting upon the rich for their patronage, and upon the many for their individual subscriptions, which are often refused, or granted in such a manner that the blush of shame mantles upon the cheek of the applicant, as though he had been refused, or received alms which he had asked to relieve his pecuniary distresses. Experience has taught us a lesson, and we would gladly spare others the same feeling, if we possibly can do so."[3]

Evidently, even a half-century later, American Jewry had *not* learned its lesson. Readers of Professor Davidson's entertaining, as well as learned study of 'Parodies in Hebrew Literature" will recall a characterization of the Jewish author in America at the end of the nineteenth century. "Who is an author? Whoever goes from door to door with his book in his hand, so says Rabbi Author. The wise men say, he who has no shoes on his feet. Said Rabbi Literateur,

[3] *The Occident*, II, 523.

the above only applies to Jewish authors, but *non*-Jewish authors have people come to their houses to purchase their books . . ." The difficulties of "Rabbi Author" in America were not merely the reflection of the crude materialism of a young country; only a few months before his works were written, Heinrich Graetz himself, after a lifetime of service to Jewish learning and letters in the Old World, was similarly compelled to peddle his literary wares. "I beg you," he wrote in the prospectus to his Biblical emendations, "to aid my efforts . . . in order that the pecuniary risk may not too far transcend my means."[4]

Undoubtedly the picture today is somewhat brighter than that drawn by Isaac Leeser and by Professor Davidson's parodist. Jewish literature has become so fashionable and profitable that commercial publishers—*even Jewish* publishers—unblushingly offer it to their customers, gayly jacketed and still more colorfully blurbed. The jazz age has popularized not only Helen of Troy but even Moses himself. But this is largely literature of the ephemeral type that never becomes second-hand. The obligation still remains upon the Jewish Publication Society not merely to make possible the publication of worth-while material offered to it but aggressively to seek out, to foster, to cherish talent and promise wherever these may be found or even suspected. In Professor Ginzberg's "Legends" we read that Moses fetched the Second Tables of the Law out of a diamond quarry and that the chips that fell during the hewing made a rich man of him. This is the *legend:* the more normal actuality, of which *we* should take cognizance, is that those who hew from the quarries enrich only others. Fortunate are those hewers if only the chips do not scar them for life! Let me recall to you in this connection what Israel Zangwill wrote on the thirty-fifth anniversary of our present Publication Society. "My own indebtedness to it," he said, "is well-known: without its stimulation I might never have written my 'Children of the Ghetto.' I do not speak merely of pecuniary stimulation. What was needed to draw this book from my subconsciousness was the wise and understanding policy of your institution in giving the artist a free hand. It is the tragedy of the artist to supply what the

[4] *Hist. of The Jews*, Translation, Index Volume, 84.

public does not yet demand. By your anticipating this demand, so far as I was concerned, by your faith in the unseen, your Society gave an example to all bodies who set themselves up to patronize art, be it literary, pictorial or musical."

Ladies and gentlemen, the Jewish Publication Society looks to you and to all American Israel for your enthusiastic and concrete support and encouragement in its efforts to preserve and perpetuate that which is finest and most eternal in Jewish learning and literature. Israel Zangwill, in the letter just quoted, declared himself "amazed" at our difficulty in persuading our constituency of our needs. "To get funds," he wrote, "should be child's play." At the end of the first year of the existence of Isaac Leeser's American Jewish Publication Society it had Two Hundred and Sixty-Five Dollars and Twenty-Seven Cents in its Treasury; its receipts during the second year were less than Three Hundred Dollars, "the whole of which," mournfully reported the Publication Committee, "has been expended during the year."[5] "There are constantly recorded instances," wrote Leeser, indignantly, concerning this report, "of wealthy men among our neighbors giving large sums to Bible, Tract and Mission Societies for the diffusion of their religious tenets; whereas we have not received any donation exceeding Ten Dollars from any quarter."[6] Those figures seem pathetically small compared with the imposing statistics to which we are accustomed over four score years thereafter, but in reality these latter, when considered in the light of present wealth and organization of American Jewry, are distinctly unimpressive.

Milton defined "a good book" as "the precious life-blood of a master-spirit treasured up for a life beyond life." I know that some of you will be thinking that not *all* our publications may come within this exalted definition. The easiest thing for me to do as a trustee would be to cast any odium of selection upon the Publication Committee. However, as a member of that Committee, I cannot escape my responsibilities so easily, and can only remind you, without drawing any invidious distinctions between our various

[5] *The Occident*, V, 454
[6] *Ibid.* V, 457.

publications, that after all, as Professor Zimmern has said, "The bow of Odysseus hangs ready for use by all comers, but few there are in each generation who can stretch it."

Furthermore, knowing the differences in tastes and interests of the various members of the Publication Committee themselves, I fully realize how difficult it is to recognize the requirements of our various readers. It was only *manna*, "bread of the angels," that had a pleasing taste to *every one* partaking of it.

We are particularly lacking in new works of the imagination and memory. Much that is submitted to us has that somewhat saccharine quality traditionally attributed to manna. It is with dismay that we note the appearance of many a virile and original piece of work, the authors of which have not even deigned to permit us to read the manuscript. Perhaps that is our fault: perhaps we need a revision of our point of view, consistent of course with the original aims and ideals of the Society. When I hear the Jewish Publication Society patting itself on the back for having "brought out" Zangwill, I often think that "The Children of the Ghetto" might not be able to pass the Committee so easily today.

However, these are perhaps family difficulties which I, particularly as the junior member, should not air here. All I will say is that, fully aware of the difficulties of their task, the Publication Committee and the Trustees of the Society, are and should be ready and willing, with your help, to guard and to transmit the precious legacy not only of those "master-spirits" of whom Milton wrote, but of *all* brave spirits whose creditable effort is worthy of our attentive appreciation and our grateful preservation.

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Ernst, I., 628 Jackson
Eskin, B., 25 S. 8th
Ettelson, Jos., 913 S. 60th
Evans, M. J., 5622 Diamond
Evans, M. J., 49th & Market
Fagan, Mrs. N., 1837 N. 33rd
Fastman, J. I., 5633 Gainor Rd.
Faust, Ed., 1227 N. 6th
Fazar, L., 5350 Arlington
Feigenbaum, B., 1207 Wyoming Av.
Fein, Nettie L., 3023 Euclid Av.
Feinberg, C. S., 248 N. Delaware Av.
Feinberg, F., 1216 Ridge Av.
Feiner, Edward, 928 Arch
Feinstein, Dr. A., 4818 N. 11th
Feinstein, M., 2433 S. 5th
Feinstein, M., 3226 N. Marston
Feld, M. J., 4th & Cumberland
Feldenkreis, H., 8th & Columbia Av.
Feldman, Dr. D., 4101 W. Girard Av.
Feldman, David, N., 617 S. 63rd
Feldman, H., 5433 Gainor Rd.
Feldman, J., 3926 W. Girard Av.
Feldman, J. G., 427 Lafayette Bldg.
Feldman, M., 1533 N. 21st
Feldman, S. H., 224 S. 56th
Feldman, S. L., 5627 N. Camac
Fels, H., 311 E. Roosevelt Blvd.
Fernberger, H. W., 1901 Walnut
Fernberger, S. W., 6314 Wissahickon Av.
Feustman, M., 4408 Walnut
Fineman, Dr. H. E., 1324 S. 5th
Fineman, S. S., 618 Penna. Bldg.
Fineshriber, Rev. Dr. W. H., 1916 Rittenhouse Sq.
Finestone, L. J., 404 Green
Fingles, Dr. A. A., 647 N. 22d
Finkelstein, A., 400 Chestnut
Fischer, J. J., 1242 Widener Bldg.
Fischman, H., 10th & Allegheny Av.
Fischer, I. Irwin, 5253 N. Sydenham
Fisher, Dr. R., 1719 N. 52d
Fishman, L., 220 S. 57th
Flamm, S. A., 2520 N. Broad
Fleisher, Mrs. A., 2030 Spring Garden
Fleisher, Louis, 2045 Green
Fleisher, M., 2223 Green
Fleisher, W. A., City Line & Lakeside
Flink, S., 5522 Osage Av.
Fogel, F., 5313 Lebanon Av.
Folkman, H. J., 124 S. 60th
Folkman, S., 5647 Sansom
Folz, S., Bankers Trust Bldg.
Fox, Chas. E., Bankers Trust Bldg.
Fox, T. L., 1844 N. Natrona
Fox-Weis Co., 102 S. 13th
Frank, C. I., 601 N. 6th
Frank, E., 2342 N. Front
Frank, L. M., 4516 N. Warnock
Frank, M., 1735 W. Montgomery Av.
Frankel, B. L., 6800 Lawnton Av.
Frankel, L., 717 Walnut
Fredman, Rabbi S., 6046 Wash. Av.
Freedman, A., 1522 Widener Pl.
Freedman, Jos., 324 S. 5th

Freedman, N., 5936 Cobbs Creek Pky.
Free Library, Logan Square
Freiberg, S. N., 5667 Lebanon Av.
Freides, Dr. R., 250 S. Broad
Freifelder, B., 113 Drexel Bldg.
Frey, N. L., 1512 Widener Pl.
Friedman, A., 1614 Porter
Friedman, B., 6029 Oxford
Friedman, J., 2929 Ridge Av.
Friedman, S. G., 404 Sansom
Friedman, Rabbi T. R., 422 Wharton
Fritz, M., 3336 Market
Furth, Emanuel, 1218 Chestnut
Galanter, M., 4333 Main
Gamson, H., 1023 Filbert
Gans, Mrs. S. J., 3247 N. 15th
Gekoski, L., 5741 Virginian Rd.
Gershenfeld, Dr. L., 281 S. 63rd
Gerson, F. N., 3413 Race
Gerstley, Mrs. H., Majestic Hotel
Getson, B., 1703 N. Franklin
Getson, Dr. P., Moya. Av. & Wharton
Gettlin, A. A., 5630 N. 5th
Getzow, Dr. J. A., 251 Pine
Getzow, S., 401 South
Gevov, E., 244 W. Girard Av.
Gilgor, L. I., 4931 Gransback
Gimbel, Mrs. B., 250 S. 17th
Gimbel, Chas., 250 S. 17th
Ginns, Dr. R. S., 30 Carpenter Lane
Ginsberg, L., 5631 Lebanon Av.
Ginsburg, Dr. M., 1441 S. Broad
Ginsburg, S. R., 626 Johnstown
Ginsburg, Wm., Bankers Trust Bldg.
Ginsburg, W. B., 7036 N. Broad
Gittelson, Dr. S. J., 1017 Spruce
Glass, H. E., 1504 Market
Glass, S. S., 5445 Diamond
Glassman, A., 2615 W. Girard Av.
Gobler, A. H., 5917 N. Leithgow
Gold, I., 2028 S. 5th
Gold, Dr. M. H., 3301 N. 17th
Goldbaum, Dr. Jacob S., 4234 Spruce
Goldberg, A., 3680 Frankford Av.
Goldberg, A. S., 1505 Wharton
Goldberg, J., 150 N. 8th
Goldberg, J., 31 S. 2nd
Goldberg, Miss J. M., 1305 Stephen Girard Bldg.
Goldberg, S., 235 S. Broad
Goldberg, V., 227 Greenwich
Golden, Dr. L. M., 5201 Chester Av.
Golden, Dr. M. H., 1830 Pine
Goldenberg, J. B., 4955 Pine
Goldfield, Dr. J. E., 5731 Chester Av.
Goldich, H., 4858 N. Broad
Goldin, A. J., 1415 Penn Bldg.
Golding, Dr. E. J., 1722 N. 8th
Goldman, I., 2512 N. 30th
Goldman, J. J., 542 N. 6th
Goldman, M. D., 1701 Locust
Goldner, E., 1627 N. 33rd
Goldsmith, E. M., 18th and Courtland
Goldsmith, H. N., 2336 N. Broad
Goldsmith, Katherine, 5251 N. 10th
Goldsmith, L., 6664 Lincoln Dr.
Goldstein, C. S., 2351 Park Av.
Goldstein, D., 5742 N. 17th
Goldstein, J., 648 S. 4th
Goldstein, L., 5854 Market
Goldstein, R., 4148 Leidy Av.
Goldstein, R., 3217 Diamond
Goldstein, Mrs. R., 559 E. Godfrey Av.
Goldwasser, H., 1534 Ruan
Goodman, Isaac, Ritz-Carlton Hotel
Gordesky, P., 4046 Parkside Av.
Gording, H. B., 716 Sansom
Gordon, Dr. B. L., 6026 Carpenter
Gordon, Max E., 5922 Walnut
Gordon, N., 1201 N. 41st
Gorson, G., 250 N. Broad
Gottlieb, N. J., 728 Arch
Goward, Geo., 4701 Wayne Av.
Grabosky, S., 3rd and Brown
Gradess, Dr. M., 2932 N. 6th
Grand Uph. Furn. Co., 837 N. 3rd
Granoff, H., 4650 N. 10th
Grass, Jacob, 1301 N. 54th
Gratz, College, Broad and York
Grayzel, Rabbi S., Broad & York
Green, Dr. A. M., 708 Snyder Av.
Green, E., 5706 Chestnut
Green, Jacob, 5638 Woodcrest Av.
Green, Dr. Max, 2007 S. 4th
Green, Sam I., 2139 S. 8th
Green, S. A., 1330 Pt. Breeze Av.
Greenbarg, Ben., 207 Filbert
Greenbaum, Mrs. M., The Coronado
Greenberg, E. P., 1118 N. 65th
Greenberg, J., 3138 Kensington Av.
Greenberg, J., 1347 S. 6th
Greenberg, J. J., 123 S. Broad
Greenberg, Rabbi S., 5635 Wyndale Av.
Greenblatt, L., 3110 Montgomery Av.
Greenebaum, A., 58th and Market
Greenfield, A. M., 310 W. Johnson
Greenhouse, M. E., 1507 N. 16th
Greenstein, I., 2551 N. 33rd
Greenstein, L. A., Real Est. Tr. Bldg.
Greenstone, Dr. J. H., 1926 N. 13th
Greenwald, Mrs. Rae, 5636 Gainor Rd.
Greenwood, Dr. N. S., 6216 Carpenter
Gribbel, J., 1513 Race
Groskin, H., Land Title Bldg.
Gross, Harry, 331 S. 5th
Gross, H., 1235 South
Gross, Joseph, 706 Bulletin Bldg.
Gross, N., 730 S. 5th
Gross, S., 5911 Latona
Grossman, Miss Bertha, 5758 Larchwood Av.
Grossman, Chas. S., 703 W. Girard Av.
Grossman, I., 1411 Pt. Breeze Av.
Grossman, L. S., Lindley Ct.
Grossman, M., 4002 Girard Av.
Grossman, Martin, 6249 Walton Av.
Grunfeld, C., 1210 W. 52nd
Gudis, M., 1029 Race
Gurbarg, S. J., 4937 N. 12th
Gusdorff, A., 615 Market
Guth, H. A., 2016 N. 8th
Gutman, B., 1326 Vine
Gutman & Sons, E., 1326 Vine
Gutman, J. C., 811-13 Arch
Hafler, M., 6137 Ellsworth
Hahn, F. E., 1511 Oxford

Hahn, Henry, 3340 N. 16th
Haimovitz, R., 2922 Ridge Av.
Haller, Miss I., 2123 S. 4th
Halpern, S. P., P. O. Box 191
Halpert, N., 714 Samson
Halprin, L., 2442 N. 54th
Hamberg, L., 319 Green
Hammerschlag, Mrs. P., 4826 N. Broad
Hande, W. R., 1715 Chestnut
Handelman, Abr., 4279 Viola
Hanno, P., 5222 Lebanon Av.
Hano, Mrs. H., 1901 Walnut
Harnick S. 2605 W. 33rd
Harrison, H., 5131 Springfield Av.
Hartmann, C., 5447 Montgomery Av.
Harzenstein, S., 71st & Woodland Av.
Har Zion Library, 54th bel. Wynnefield Av.
Hassler, I., 2004 Finance Bldg.
Heb. Sun. Sch. Soc., 10th & Carpenter
Heb. Sun. Sch. Soc., 1529 N. 7th
Hechtmann, Dr. J. A., 2961 Kensington Av.
Heilveil, H., 2076 E. Venango
Heimlich, L., 4225 Ridge Av.
Heiser, S., 5635 Chester Av.
Helfand, David, 318 S. 2nd
Henkin, M. A., 2216 Frankford Av.
Henly, Elkan, 16th and Reed
Henly, J., 1725 Memorial Av.
Herbach, Jos., 1819 Newkirk
Herbach, Louis, 2134 N. 18th
Herbst, H. E., 28 S. 11th
Herman, L., 4294 Parkside Av.
Herman, M., 1321 Blavis
Herman, M. E., 5750 N. 5th
Herson, M., 500 N. 6th
Hertzfeld, J. B., 2651 S. 12th
Herzberg, H., 1531 N. 8th
Herzstein, H., 1726 Roslyn
Hess, Mrs. L. E., Hotel Warwick
Hillerson, David, 700 Sansom
Hillerson, Dr. M., 422 Green
Hirsch, W., 510 S. 46th
Hirschberg, Miss A., 3124 Diamond
Hirschberg, H., 3724 N. 19th
Hirschwald, R. M., N. American Bldg.
Hirsh, Mrs. Gabriel, The Warwick
Hochman, P., 3051 Frankford Av.
Hoffman, J. B., 531 Roosevelt Blvd.
Hoffman, J., 1622 S. 4th
Hoffman, P., 6214 Woodland Av.
Hoffman, S., 6153 Locust
Hoffman, W., 8438 Eastwock Av.
Horney, I. N., 4307 Main
Horowitz, I., 5831 Chestnut
Horvitz, H., 3605 Market
Horvitz, S., 4077 Lancaster Av.
Hurewitz, Mrs. M., 6th and Girard Av.
Hurowitz, H., 5637 Sansom
Hurshman, A. E., Bankers Tr. Bldg.
Hurwitz, A. A., 41 N. 10th
Hurwitz, H., 501 S. 63rd
Husik, Dr. Isaac, 2100 Walnut
Hyman, Mrs. C., 1220 S. 58th
Illoway, B. A., 215 S. Broad
Ingber, D. A., 1901 Walnut
Ingber, I. W., 2251 N. 51st
Isaacs, J. L., 1430 N. 16th
Iskin, C. S., 5429 Baltimore Av.
Jackson, J., 2931 Kensington Av.
Jacobs, E. A., 3941 Walnut
Jacobs, M., 5228 Jefferson
Jacobs, M., 5424 Euclid Av.
Jacobs, S. M., Broad & South
Jacobson, P. D., 335 W. Girard Av.
Jaffe, Louis, 4112 Parkside Av.
Jaffe, Mrs. S., 6237 Washington Av.
Jaspan, Jos., 226 S. 2d
Jastrow, Miss A. M., 2100 Walnut
Jeitles, Sam'l, 19th & Walnut
Jewish Students' House, 3613 Locust
Jewish World, The, 223 S. 5th
Joseph, H. L., 1331 Vine
Joseph, S. K., 6017 Market
Josephs, M., 718 Chestnut
Josephs, R., 330 N. 5th
Judovich, Mrs. J., 3300 Baring
Kaar, Julius, 39 N. 3rd
Kagle, I., 6109 Pine
Kahn, Dr. B. L., 2125 S. 4th
Kaif, S., 1001 Chestnut
Kalish, Dr. M. E., 1420 W. Girard Av.
Kane, Benj., 24 S. 2nd
Kaplan, Abr., 2123 S. Front
Kaplan, B. A., 711 Pine
Kaplan, Louis L., Kemble Pk. Apts.
Karmel, S. H., 821 Arch
Kasmenn, M. C., 3903 Wyalusing Av.
Kass, S., 5407 Market
Katz, B. R., 1627 Pt. Breeze Av.
Katz, E., 327 Snyder Av.
Katz, Simon, 431 Walnut
Kauffman, H. M., 507 S. 4th
Kauffman, L., 5517 Pemberton
Kaufman, Dr. A. S., 1923 Spruce
Kaufman, E. M., 617 W. Hortter
Kaufman, Dr. I., 3508 N. 23rd
Kaufman, M. A., Allegheny & Hancock
Kaufman, Dr. N., 4400 N. 8th
Kaufman, S., 305 Walnut
Kaufman, Wm., 1233 Arch
Keces, B., 5401 Christian
Kellner, B., 1806 Champlost Av.
Kempler, Adolph, 804 Passyunk Av.
Kempler, David M., 804 Passyunk Av
Kendis, S. J., 4724 N. Mascher
Keneseth Israel Free Lib'y., 1717 N. Broad
Kerstine, H. E., 6635 McCollum
Kessler, Dr. F., 4033 Girard Av.
Kimmelblatt, H., 7917 Eastwick Av.
Kine, Dr. I., 533 S. Melville
Klebanoff, R., 532 S. 59th
Klebanoff, D., 6122 Columbia
Klein, Eugene, 44 N. 50th
Klein, M., 1625 Pt. Breeze Av.
Kline, E., 5th & Ellsworth
Kline, Morris, 826 S. Alden
Klingsberg, L. M., 403 S. 62nd
Koch, Dr. I. M., 1530 Locust
Koff, Isadore, 6029 Carpenter
Kohn, Mrs. A. M., Oak Lane Manor, Valley Rd.
Kohn, Dr., Bernard, 1516 N. 15th
Kohn, Geo., 4620 Walnut

Kohn, Isadore, 1517 N. 16th
Kohn, Israel, 1512 S. 5th
Kohn, Jos., 5416 Woodcrest Av.
Kohn, J. C., 406 E. Roosevelt Blvd.
Kohn, R. S., 5034 N. Camac
Kohn, Rabbi S. J., 348 Wolf
Kolander, M. W., 915 Packard Bldg.
Kolodner, A., 726 Sansom
Kolsky, H., 417 S. 46th
Kopperman, Jos. & Sons, 312 New
Kopperman, Wm., 727 Rockland
Korff, S. Z., 5486 Berks
Korn, Henry, 528 Ritner
Korn, M., 1211 Chestnut
Kornberg, A., 4824 Woodland Av.
Kotzin, I., 1540 S. 2nd
Kraftsow, M., 3915 Powelton Av.
Krakovitz, A., 5360 Lebanon Av.
Krakovitz, S., 4th & Morris
Kramer, S., 3001 N. 22nd
Krasnov, S., 3106 W. Clifford
Krassen, S., 2556 W. Silver
Kratzok, S. E., 5427 Wynnefield Av.
Kraupa, E., 1417 E. Columbia Av.
Kraus, G. J., Bankers Trust Bldg.
Kraus, Meyer, 3532 N. 19th
Kraus, S. L., N. American Bldg.
Krause, P. C., 701 Arch
Kravitz, L. E., 607 Dickinson
Kremer, Dr. D. N., 5904 Spruce
Krieger, Mrs. C., 2255 N. Broad
Krischer, Morris, 6203 Webster
Kruger, S., 1821 Orthodox
Kurtz, Rob't, 1840 N. 32nd
Kushin, N., 314 S. Broad
Kutikoff, Dr. J., 403 Ritner
Labkow, D , 3803 Haverford Av.
Lafair, I. C., 3207 W. Montgomery Av
Lam, A. M., 4613 N. 13th
Landau, H., 5253 Arlington
Lande, M., 4748 N. Franklin
Landow, M. S., 1201 Vine
Lang, A., 6109 Ridge Av.
Lang, C. H., 218 W. Walnut Lane
Lang, L. S., 4944 N. 10th
Langfeld, Wm. R., 1512 N. 17th
Langman, Joseph, 515 S. 63rd
Lapin, M., 1345 South
Lauchheim, J. A., 11th & Wood
Lax, A., 121 W. Wentz
Lederer, Mrs. E., Hotel Pennsylvania
Leebron, Dr. J. B., 6101 Wash. Av.
Lehman, M. A., 5833 Market
Leinweber, Harry, 6306 N. Park Av.
Leipsiger, N. S., 12th & Market
Lenetz, R., 2431 S. 4th
Leof, Dr. Wm. V., 322 S. 16th
Leopold, Mrs. I., 2025 Spruce
Lessig, A., 356 N. 2nd
Levenson, B., 2319 Margaret
Leventhal, M. B., 107 S. 2nd
Leventhal, S., 41 N. 10th
Leventon, B. E., 455 N. 6th
Levi, I. D., 1600 Walnut
Levi, Julius C., N. American Bldg.
Levick, M. E., 5847 Christian
Levick, S. E., 6208 Ellsworth
Levin, Aaron, 409 Olney Av.
Levin, A., 5634 Lebanon Av.
Levin, A., 5605 N. Camac
Levin, N., 1429 N. 7th
Le Vine, M., 1950 Godfrey Av.
Levinthal, Rev. B. L., 4036 Parkside Av.
Levis, A. L., 507 S. 6th
Levitsky, Jos., 1737 N. 32nd
Levitt, D., 1332 Morris
Levitt, Dr. M. L., 1303 Roosevelt Blvd.
Levy, Rabbi A. J., 324 E. Roosevelt Rd.
Levy, A. B., 251 W. Hansberry
Levy, A. S., Bankers Tr. Bldg.
Levy, Dr. Frank D., 1859 N. 8th
Levy, H. M., 220 South
Levy, Howard S., 1429 N. 21st
Levy, I. K., Real Estate Tr. Bldg.
Levy, L. F., Wayne Av. & Berkley
Levy, Louis, 2406 S. 9th
Levy, Martin O., 1014 Rockland
Levy, N., 4918 N. 10th
Levy, Raphael, 2265 N. Park Av.
Levy, S., 6549 Theodore Av.
Levin, M. S., 1524 Chestnut
Lewine, Mrs. Rose, 1819 N. 33rd
Lewis, Judge Wm. M., 1914 N. 32nd
Lictenstein, M., 1001 Chestnut
Liebeman, Chas., 5653 Lebanon Av.
Lieber, S. E., 840 Scattergood
Lieberman, A. H., 5136 Wayne Av.
Lieberman, Dr. B., 5202 Haverford Av.
Lieberman, H., 5331 W. Columbia Av.
Lieberman, S., 5540 Chester Av.
Liebman, H. C., 5633 Warrington Av.
Lifter, Mrs. J. J., 6312 N. 13th
Lindauer, Dr. E., 6451 N. Broad
Lipschitz, A. B., 1020 N. 45th
Lipschitz, Rabbi M., 823 N. 6th
Lipschutz, B., 4347 Main
Lipschutz, P., 2518 N. 32nd
Lipschutz, A. P., 1804 Market
Lipson, A., 4031 E. Roosevelt Blvd.
Lisan, M. F., 6216 Woodland Av.
Lisberger, L., Hotel Majestic
Lischin, A. L., 718 W. Rockland
Liveright, Mrs. S., Hotel Majestic
Loeb, Adolph, 301-7 N. 3rd
Loeb, Arthur, 1701 Locust
Loeb, David J., 4220 Pine
Loeb, H. A., 431 Chestnut
Loeb, Horace, 1512 Walnut
Loeb, Leo, 1631 Walnut
Loeb, Dr. Ludwig, 1421 N. 15th
Loeb, Oscar, 6704 N. 12th
Loeb, Simon, 17th & Locust
Loewenberg, Dr. S. A., 1905 Spruce
Loewenstein, Sidney, Land Title Bldg.
Loigman, H., 1701 S. 5th
Lonker, M., 407 Bainbridge
Lowenburg, Dr. H., 325 S. 17th
Lowengrund, E., Land Title Bldg.
Lowenthal, A., 6227 Christian
Lubarsky, J., 19th & Carpenter
Luber, Mrs. D., 2639 Germantown Av.
Luks, Mrs. H. M., 4959 N. 2nd
Lyons, L. E., 1521 Nedro Av.
Magaziner, L., 1701 Walnut
Magil, Myer, 20 N. 6th
Maimon, Dr. A. M., 901 S. 3rd

Mallof, Ida, 225 E. Sheldon
Mann, Dr. Bernard, 1536 N. 8th
Mann, David I., Front & Berks
Marcu, D., 5602 Gainor Rd.
Marcus, E., 5352 Locust
Marcus, M., 1138 N. 2nd
Marder, H. M., 1721 N. 31st
Margolis, M., 2641 N. 5th
Margolis, Dr. M., Dropsie College
Margulies, M. J., 121 N. Dewey
Margulis, A., 219 S. Broad
Markmann, M. J., 6511 N. 11th
Markowich, A. L., 4934 N. Gransback
Markowich, Jack, 4834 N. 8th
Markowitz, B. J., 1323 S. 5th
Markowitz, Bros., 321 Market
Marks, Mrs. Abram, 235 S. 15th
Marks, A. S., 35th & Powelton Av.
Marman, Mrs. J., 4416 Lancaster Av.
Marx, S. J., 4910 Pulaski Av.
Masel, B. A., 305 E. Walnut Lane
Masel, Isaac, 1108 Spruce
Matt, Rabbi C. D., 271 S. 63rd
Matusow, Harry, 3236 W. Norris
Maxmin, H. J., 6218 Wash. Av.
Mayer, Alfred, 1851 N. 17th
Mayer, C. O., Bankers Trust Bldg.
Mayer, G. H., 728 Sansom
Mayor, Dr. Chas. A., 2223 S. Broad
Mazer, Dr. Chas., 1829 Pine
Mazor, Dr. S., 451 Ritner
Medoff, H., 5158 Parkside Av.
Medvene, B., 5024 N. Camac
Meisach, S., 6301 N. 12th
Mellman, M., 324 E. Girard Av.
Melnicoff, Dr. J., 408 W. Girard Av.
Meltser, H., 5034 F
Meltzer, A., 24 N. 3rd
Merz, Leon, 220 S. 16th
Mesirow, H. S., Packard Bldg.
Mesirov, Isaac, 1304 Arch
Michel, H., 5253 Berks
Mickelson, S., 455 N. 6th
Mcikve Israel Congr. Sch., Broad & York
Miller, A. E., 16th & Reed
Miller Community Center, 33rd & Diamond
Miller, J. K., 4529 Larchwood Av.
Miller, M., 1912 S. 7th
Miller, Morris L., 5201 Overbrook Av.
Miller, Dr. S. S., 1535 S. 6th
Millman, S., 5126 Market
Minderman, J., 5205 W. Berks
Mitosky, D., Jasper & Westmoreland
Mitosky, Jos., 110 S. 4th
Monheit, Albert D., 5105 N. 15th
Morcovitz, N., 1640 S. 4th
Morgenstein, M. W., 2600 S. Mildred
Moroff, B., 5847 Market
Mosco, Dr. S. F., 1733 N. Franklin
Moses, Dr. Albert, 7th & Market
Moskowitz, H., 5410 Gainor Rd.
Moss, Jos., Commonwealth Bldg.
Muchnick, H. B., 3014 Fontain
Myberg, M., 103 W. Girard Av.
Myers, M., 1618 Lindley Av.
Myers, P. M., 904 69th Av.
Myerson, M. C., 1840 Wharton
Nachman, J., 320 S. 59th
Nagler, M., 6365 Sherman
Nathan, G., 4 Manheim
Nathan, Rev. M., 3417 Ridge Av.
Needleman, I., 2415 Moore
Needleman, J. I., 1501 Germantown Av.
Nelson, B., 5648 Florence Av.
Nemirow, M. A., 419 N. Amer. Bldg.
Netreba, Dr. B., 7th & Oregon Av.
Netsky, G. N., 2655 S. 10th
Netzky, S., 6224 Webster
Neufeld, H., 1518 South
Neuman, Rev. Dr. A. A., 3213 Diamond
Neutra, J. E., 6241 Osage Av.
Newhouse, Florence, 4418 Spruce
Nitzky, J., 519 N. 5th
Nusbaum, Harry, 1835 W. Tioga
Nusbaum, Lee, 141 W. Sharpnack
Nusbaum, Louis, 153 W. Sharpnack
Nusbaum, S., 151 W. Sharpnack
Obermayer, L. J., 509 Westview Av.
Odell, S., 1042 S. 54th
Oliver, Dr. B. O., 246 S. 23rd
Olkes, Mrs. Y., 632 Fairmount Av.
Orland, H. A., 4930 Pine
Orloff, I., 1242 Pt. Breeze Av.
Orsher, and Auerbach Drs., 702 Snyder Av.
Ostrum, Dr. H. W., 2407 N. 30th
Ottenberg, J. H., 1002 66th Av.
Overbeck, B., 127 N. 61st
Ozlek, C., 1020 N. 45th
Packman, H., 424 S. 57th
Paley, J., 3rd & Spruce
Paul, I., 2nd & Poplar
Paul, M., 3957 Baltimore Av.
Perilstein, H., 515 S. 6th
Perilstein, N., 4119 Leidy Av.
Perlberg, N., 1720 Memorial Av.
Perlstein, Harry, 11th & Arch
Peterzell, A., 513 N. American Bldg.
Petrosky, H., 418 S. 62nd
Pfaelzer, F. A., 1522 N. 17th
Phillips, E. A., 919 Walnut
Pichney, Dr. H., 3108 Ridge Av.
Pincus, A. A., 6038 Christian
Pincus, N., 6449 N. Broad
Pinkus, I. M., 13th & Lindley Av., Shelburne Apts.
Pinkus, M., Garden Ct. Apt.
Pintzow, Edith, 2462 N. 29th
Plotzuck, A., 60th & Springfield Av.
Pockrass, B., Drexel Bldg.
Podolnick, L., 320 South
Pogost, Dr. S. B., 945 N. 40th
Polish, E. N., 4121 Leidy Av.
Pomerantz, A., 624 W. Cliveden Av.
Popovsky, Z., 2038 N. 6th
Portner, Wm., 5403 Woodcrest Av.
Portnoff, Rev. R., 822 Snyder Av.
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Cohen, G., 61 Marlborough Rd.
Cohen, I. C., 48 Penylan Rd.
Cohen, M. J., 45 Colchester Av.
Diamond, A., 189 Bute Rd.
Hauser, A., 37 Park Pl.
Janner, B., 50 Tydraw Rd.
Jerevitch, Rev. H., 79 Hamilton
Josephson, A., 15 Beauchamp
Ovitz, J., 121 Cathedral Rd.
Phillips, T., 46 Claude Rd.
Reuben, E., 9 Glossop Ter.
Samuel, S., 200 Albany Rd., Penylan
Shepherd, I., 12 Richmond Rd.
Shepherd, M., 99 Kimberly Rd.
Simmons, Rev. M. A., 70 Column Rd.

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